

HINDUSTANI MANUAL.

A

000018540

5



UC SOUTHERN REGIONAL LIBRARY FACILITY

LIEUT-COL. D. C. PHILLOTT.

4/87 -



“Tauba tauba!”



HINDUSTANI MANUAL

BY

LIEUT.-COLONEL D. C. PHILLOTT, M.A., PH.D., F.A.S.B.,

HINDUSTANI LECTURER, CAMBRIDGE UNIVERSITY; LATE SECRETARY
AND MEMBER, BOARD OF EXAMINERS, CALCUTTA; LATE FEL-
LOW, MEMBER OF THE SYNDICATE, PERSIAN LECTURER,
AND PRESIDENT OF THE BOARD OF STUDIES
IN ARABIC, PERSIAN AND URDU, OF THE
CALCUTTA UNIVERSITY; AUTHOR
OF 'HINDUSTANI STUMB-
LING-BLOCKS,' ETC. ;

Translator of the *Nafḥatu'l-Yaman*, the *Bāz-Nāma-yi Nāsirī*, and
the *Faras-Nāma-e Rangīn*, etc. ;

Editor of the Persian Translation of *Ḥājī Bābā* and of the
Qawānīnu's Ṣayyād, etc., etc.

قابلِ عفو ہے ہماری خطا
کہ ہے بے عیب صرف ذاتِ خدا

Third Edition.

Calcutta

PUBLISHED BY THE AUTHOR.

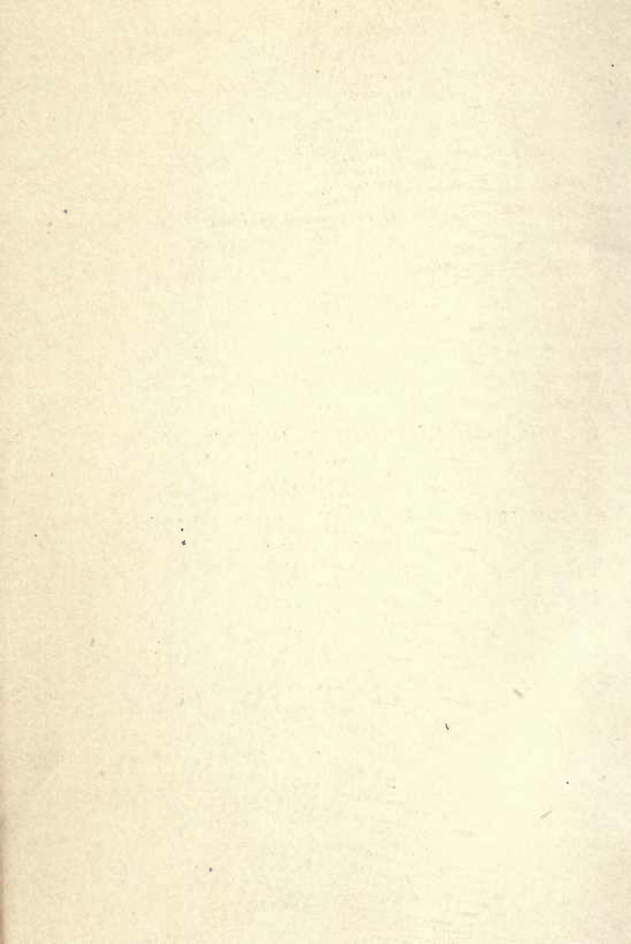
1918.

[All rights reserved].

Calcutta: Printed at the Baptist
Mission Press, 41, Lr. Circular Rd.

TO
THE THIRD PUNJAB CAVALRY, P.F.F.
(NOW 23rd CAVALRY, F.F),
THIS LITTLE BOOK IS AFFECTIONATELY DEDICATED
BY THE AUTHOR.

2004710



PREFACE.

THE success of "Hindustani Stepping-Stones" has induced the author to bring out the present Manual, which is merely a revised edition of the former work with some useful additions. The "Stepping-Stones" was intended to be read in conjunction with certain portions of Forbes' Manual. As, however, students have complained of the inconvenience of using two books, the present Manual has been made complete in itself; no reference to Forbes' Manual is now necessary.

In the present work no word or phrase is used that an uneducated but intelligent native of Delhi does not use; further, no word or phrase is used that an uneducated but intelligent Muslim of the Punjab does not understand. The author, after completing the work, tested every sentence with an illiterate Punjabi bearer, from the Murree Hills, who has been in his service for more than twenty years; and any word or phrase not readily understood, was at once erased. Still, the student that masters this little book will be possessed of a vocabulary sufficient for all practical purposes and will have acquired a wealth of idiom that will carry him through even the exercise for the "Proficiency." Special attention has been paid to the many idiomatic meanings of the common everyday verbs, and in the examples given, their meanings are nearly, if not quite, exhausted. The student should master the shades of meaning in the various compound verbs, Lessons, 21, etc., and, in his written exercises and in his speech he should practise using these idiomatic intensives, etc., as much as possible. For instance, it is much more

idiomatic to render "to elicit information" by *bāt nikāl-chhornā* or *nikālkar rahnā* [vide Lesson, 23, (d) and (g)], than by simple *bāt nikālnā*. Note too that *chhāt-lenā* is "to choose, select," but *chhāt-dālnā* "to eliminate." The work has also been based on the recurring mistakes of L.S. and H.S. candidates at the monthly examinations.

Owing to want of space, many of the meanings of the words given in the vocabularies, have not been illustrated in the examples. It is, therefore, the work of the student, with the help of the Munshi, to frame sentences illustrating the missing meanings. Paragraphs in smaller print are not necessary for Lower Standard candidates, and should not therefore be studied till the matter in larger type has been mastered.

The many editions through which Forbes' Manual has passed are a sufficient proof of its popularity. This popularity is largely due to the fact that it is printed in the Roman character. Though the Roman character with its short vowels and capitals is, for a beginner (especially for the student that wishes to learn the colloquial only), a great advantage, it must be regarded as a go-cart, to be gradually discarded as more and more progress is made. Before the student has mastered this little book, he should be in a position to discard the Roman alphabet. To a beginner, it is often an aid to memory, to see a new word written both in the Roman and in the foreign character.

Lastly, the beginner should practise as much as possible *aloud*, but this subject is fully dealt with in the Introduction that follows.

My thanks are due to Shamsu'l 'Ulamā Muḥammad Yūsuf, Ja'fari, *Khān Bahādur*, Head Mawlavī, Board of Examiners, for substantial help in the preparation of this little book.

My acknowledgments are also due to the various grammars and dictionaries, but specially to Forbes and Holroyd.

CALCUTTA, }
September, 1910. } _____

D. C. P.

NOTE TO SECOND EDITION.

The gratifying welcome accorded to this Manual has induced me to issue this Second Edition.

LONDON, }
October, 1913. } _____

D. C. P.

NOTE TO THIRD EDITION.

At the suggestion of my pupils, the Nāgarī character has been added to this Edition, *vide* Appendix G. Three other Appendices D, E and F have also been added.

CAMBRIDGE, }
 1917. }

D. C. P.

INTRODUCTION.

PART I.

A PRACTICAL METHOD OF ACQUIRING A NEW LANGUAGE.

THERE are several modern schools or systems of acquiring a new language, but the best is probably that of Professor Rosenthal.

Under the old-fashioned system, the student was first taught the grammar. He learnt to decline and conjugate, and was laboriously taught rules and exceptions. He was taught the theory of language, not the language itself. He was then made to study the literature with the aid of a dictionary, colloquial being generally ignored. After three or four years of such drudgery, not a single student, unless he had been abroad or practised talking with foreigners, was able to carry on the simplest conversation.

If waiters in Continental hotels, who talk English so fluently, be questioned, it will be found that they have acquired all their knowledge by residing in England for frequently not more than six months. Something therefore must be wrong in a system that in several years fails to teach as much as can be picked up *without teaching* in six months.

Now to learn a new language easily and quickly, it should first be learnt colloquially, the *systematic* study of grammar

and literature being taken up only when a degree of colloquial proficiency has been obtained.

The Professor's system is based upon the following facts :— For the first two years or so of its life, an infant listens. It understands a good deal that is said to it, but it does not speak. About the third year, it begins to speak. This shows that, in Nature's method, the ear is the *first* organ appealed to. The child, however, has to acquire new ideas as well as speech, so its progress is slow. Immigrants into America, who know no English, are at first bewildered by the many foreign sounds. That state of unpleasant mental confusion lasts for two or three weeks. By that time the ear has grown accustomed to a few of the sounds. The phrase heard oftenest, probably connected with eating and drinking and perhaps picked up in a restaurant, is instinctively imitated and a simple phrase such as "Please bring me a beef-steak and potatoes," is acquired. The learner expands this phrase and builds on it, till in a few months only, he is able to speak English fluently, often with perfect accuracy. This is what is going on every day in America, instancing also the truth that languages are learnt by sentences and not by isolated words. Now every organ has a memory. If a person cannot spell a word, he hastily writes it down and finds that the memory in his fingers is better than that in his head. In acquiring a language, more than one organ is brought into use. An actor who learns his part in the quiet of his room, repeating it over in his own mind till he is word-perfect, finds that at rehearsal he is unable to repeat his part aloud without considerable effort. The reason is that he has learnt by eye only, and has not practised the memory in his tongue and ear.

Bearing all these points in mind, the Professor gives his

first lessons on a phonograph. The first lesson is a simple but rather long sentence. In a book, this is arranged in tabular form with an interlinear English translation. The beginner, the open page before him, turns on the machine and places the ear-cup to his ear. When the sentence has been delivered by the machine three or four times, the ear will have learnt the accent and the intonation of most of the words, while the eye will have mastered the meaning. The lesson must then be *repeated aloud* with the machine, and in a short time the tongue and ear will work together. The beginner has drunk in knowledge by several channels at the same time—ear, eye, tongue, and memory. Necessary grammatical information is imparted with each sentence. After the main sentence with its correct pronunciation has been mastered with the machine, the student should take up, by means of a little book, the study of variations on the main sentence, no word or phrase that the student has not already acquired being used in the variations. He first reads the foreign exercise *aloud*, and then, looking only at the English side, tries to translate. No effort of memory is to be made. If a word escapes him, he must at once refresh his memory from the page. These short exercises should be repeated at least three or four times a day. “In a few days the phrases will become second nature to the learner. He will no longer think *about* them but *in* them.” Study, which should not exceed 15 or 20 minutes at a stretch, must always be carried out *aloud*. Mere repetition imprints the sentences on the ear and memory, in much the same manner as the Morse alphabet is learnt for signalling. Olendorf well knew the value of repetition, and if his ridiculous and inconsequent sentences had not been so repugnant to the youthful mind, his popularity might never have waned.

A systematic study of the grammar, and exercises in reading and writing, can be taken up after the sentences have been mastered.

Now as regards the vocabulary and the number of lessons on the phonograph. For Italian, there are only 24 lessons on the phonograph, *i.e.* there are 24 "records"; and the vocabulary acquired in these 24 lessons is sufficient for all practical colloquial purposes. The most necessary words are contained in the first lessons. It has been estimated that an ordinary English villager, from the day he is born to the day he dies, uses in speech no more than 350 words. (Of course he understands far more). Professor Rosenthal estimates that the average *educated* man uses 4,000 words in conversation on all general subjects. Lepsius the Egyptologist limits the necessary vocabulary to 600, while another authority fixes it at 1,500. However, be that as it may, arithmetically speaking, "with 40 words we can form 1,024,000 sentences of 20 words each." (In practice, though, most of these sentences would have to be eliminated owing to the forced and unnatural order of the words).

Now, the natives of India use a larger vocabulary than ordinary English villagers, for not only are they naturally more fluent, but Muslims and Hindus generally use different words for all common objects: for a "key" the former usually say *kunjī*, the latter *chābī*.

Further, Oriental idiom and thought differ so widely from European, that it would be extremely difficult to arrange, as gramophone records, a series of long sentences (with inter-linear translation) easily intelligible to a beginner. Short sentences, however, could be satisfactorily arranged. As regards idiom, take the simple sentence, "It is a fine day."

Now an Englishman by this means "a sunny day," and if he wants to translate this thought he must say, "The sky is cloudless." However, an Indian's idea of a fine day is a "soft day," and the phrase "fine day" calls up in his mind a vision of a drizzly day in spring, a garden, and a summer-house. To talk Hindustani, or to translate it, it is first necessary to think like a Hindustani; and such thought can only be acquired by, first constantly talking with natives and, secondly, by reading their colloquial language, the early reading lessons being written in pure colloquial language. No action is performed well till it is performed unconsciously, and no one knows a foreign language till he can think in it and talk in it unconsciously, *i.e.* without thinking over the translation. Continental waiters learn to do this in English in six months, and it is absurd to suppose that an Englishman with sufficient education to pass into and out of Sandhurst cannot do the same. What is required is a proper system, and proper teachers. Let the beginner, as far as possible, follow Professor Rosenthal's practical method. A Munshi, who soon tires, is *not* a good substitute for a gramophone, but still he is the best substitute available, and work with him can be done *aloud*.

A few words as regards the use of the text-book. The old method of preparing, say 30 lines of Virgil, was to give a boy a dictionary and an hour to prepare the task. The boy spent an hour in laboriously looking up every word in a large dictionary and as often as not in selecting the wrong meaning. (Dictionaries are for people who know something of a language; not for beginners who cannot even talk). Next, the boy spent an hour in class with a master, a first-class scholar, in unlearning most of what he had acquired in his hour of solitary and painful labour. This is the reason that few

grown men who have not been to the Universities, have any real acquaintance with the classics.

The modern system, and a wise system it is, is to use a translation. In an hour, instead of 30 lines, 100 lines are read, and the meaning of the author being intelligibly expressed, is at once understood: nothing has to be unlearned, and a great deal of the day's lesson sticks in the memory. However, a translation to be of any use must be good; it must be idiomatic, not literal and bald. With a bald translation, the student is unable to compare the differences in structure of the two languages, while the baldness of the translation nauseates him. Literal translations do more harm than good.

In studying the text-book, too, the easiest portions should be selected and read first. When going over the text-book for the third time, the student should keep the *English* open before him and read an English sentence *first*; the Munshi should then read out aloud the corresponding sentence from the text-book. The advantage of this will soon be apparent.

A beginner must recollect that the minds of illiterate people usually work slowly, and that however well he speaks, he has probably a strong foreign accent. When driving in a *tam-tam*, do not suddenly turn round and ask a question from the *sais*. First call to him and wake him out of his reverie, and then put your question.

When I first landed in India, I remember walking on the fringe of Lucknow Cantonments with a noted oriental scholar, whose instructive conversation had been making a deep impression on my mind. He suddenly turned to a squatting villager and said: "Are there any black partridges about this spot?" To me, newly landed, the question seemed a

natural one; for I of course thought that tigers could be shot on the outskirts of cities, though for elephants it might be necessary to make a long journey of several hours. To the villager, the question seemed appalling; it acted like a spell, for he refused even to open, or rather to shut, his mouth. Now, admitting that "the fool didn't know his own language," what would be your first thought if you were suddenly stopped in Piccadilly by a Chinaman and asked if you could direct him to the nearest grouse-moor?

With some of the more vigorous and alert villagers of the North, extreme caution is unnecessary, but even in dealing with these it is advisable to lead gradually up to a subject, first asking the villager his name, then the name of his village, etc. Study, too, the way natives express the simplest sentences; for idiom consists in using simple expressions as a native does, and not as most candidates imagine, in collecting and learning by heart out-of-the-way words or expressions such as "to become camphor" and "the parrot of my hand flew away." Why write, "These two rocks exhibit considerable petrological consanguinity to each other,"¹ when you can express the same idea by some such simple and idiomatic sentence as "These rocks are very much alike"? The other day an engaging-looking European suddenly put his head into my railway-carriage and said: "Are you alone in here?" His English was perfect, still I at once decided he was a foreigner, for an Englishman would probably have said "Is there only one in this carriage?" My questioner, it turned out, hailed from America, though he had no American accent.

A native, squatting by the roadside, might be asked what

¹ This sentence actually occurs in a certain Government report.

he was doing. He would probably reply: "I am doing nothing," and such a sentence would certainly be rendered by a H. S. candidate, *Maĩ kuchh nahĩ kartā hũ*. The native idiom, however, would be [*Maĩ*] *Aise hĩ baiṭhā hũ* "I'm just seated like this."

Those interested in the modern methods of studying languages should refer to Professor Rosenthal's pamphlet, from which I have so freely borrowed.

D. C. P.

CALCUTTA,
September 1910. }

INTRODUCTION.

PART II.

THE HINDUSTĀNĪ ALPHABET AND THE SYSTEM OF TRANSLITERATION FOLLOWED IN THIS BOOK.

URDU, like Persian and Arabic, is written and read from right to left, and the first page of an Urdu book would usually be the last page of an English book.

Name.	De- tached form.	Trans- liter- ation.	COMBINED FORM.			Pronunciation.
			Final.	Medial.	Initial.	
<i>alif</i>	ا	<i>a</i> , etc.	ا	ا	ا	this at the commence- ment of a word is a mere prop for the letter <i>hamza</i> , and has no sound of itself; after a consonant it serves merely to pro- long the vowel <i>fathah</i> .
<i>be</i>	ب	<i>b</i>	ب	ب	ب	as in English.
<i>pe</i>	پ	<i>p</i>	پ	پ	پ	as in English.
<i>te</i>	ت	<i>t</i>	ت	ت	ت	a soft dental, like the <i>t</i> in the Italian words <i>sotto</i> , <i>petto</i> .
<i>ta</i>	ٹ	<i>t̤</i>	ٹ	ٹ	ٹ	something like the <i>t</i> in <i>tin-tack</i> . 'Vide' (1), p. xxiii.

Name.	De- tached form.	Trans- liter- ation.	COMBINED FORM.			Pronunciation.
			Final.	Medial.	Initial.	
<i>se</i>	ث	s	ث	س	س	like <i>s</i> in <i>sit</i> .
<i>jīm</i>	ج	j	ج	ي	ي	like <i>j</i> in <i>jail</i> .
<i>che</i>	چ	ch	چ	چ	چ	like <i>ch</i> in <i>church</i> .
<i>he</i>	ح	h	ح	ه	ه	a strong aspirate, some- thing like the <i>h</i> in <i>huge</i> .
<i>khe</i>	خ	kh	خ	خ	خ	guttural, like the Scotch <i>ch</i> in <i>loch</i> .
<i>dāl</i>	د	d	د	د	د	soft dental.
<i>da</i>	ڈ	d	ڈ	ڈ	ڈ	something like the <i>d</i> in <i>dog</i> ; 'vide' (1), p. xxiii.
<i>zāl</i>	ذ	z	ذ	ذ	ذ	as in <i>zeal</i> .
<i>re</i>	ر	r	ر	ر	ر	a distinct lingual like the French <i>r</i> .
<i>ra</i>	ڑ	r	ڑ	ڑ	ڑ	a hard <i>r</i> ; 'vide' (6), p. xxiii.
<i>ze</i>	ز	z	ز	ز	ز	as in <i>zeal</i> .
<i>zhe</i>	ژ	zh	ژ	ژ	ژ	like the <i>z</i> in <i>azure</i> .
<i>sīn</i>	س	s	س	س	س	as in <i>sit</i> .
<i>shīn</i>	ش	sh	ش	ش	ش	as in <i>shut</i> .
<i>ṣād</i>	ص	s	ص	ص	ص	as in <i>sit</i> .
<i>zād</i>	ض	z	ض	ض	ض	as in <i>zeal</i> .
<i>toe</i>	ط	t	ط	ط	ط	like <i>t</i> in <i>tie</i> .
<i>zoe</i>	ظ	z	ظ	ظ	ظ	as in <i>zeal</i> .
<i>‘ayn</i>	ع	‘	ع	ع	ع	a guttural (consonant).
<i>ghayn</i>	غ	gh	غ	غ	غ	a guttural, something like the <i>g</i> in the Ger- man word <i>sagen</i> .

Name.	De- tached form.	Trans- liter- ation.	COMBINED FORM.			Pronunciation.
			Final.	Medial.	Initial.	
<i>fe</i>	ف	<i>f</i>	ف	ف	ف	as in <i>fin</i> .
<i>qāf</i>	ق	<i>q</i>	ق	ق	ق	like <i>ck</i> in <i>stuck</i> , pro- nounced very gut- turally.
<i>kāf</i>	ك	<i>k</i>	ك	ك	ك	as in English.
<i>gāf</i>	گ	<i>g</i>	گ	گ	گ	hard, as in <i>give</i> .
<i>lām</i>	ل	<i>l</i>	ل	ل	ل	as in <i>lane</i> ; often more dental than in Eng- lish.
<i>mīm</i>	م	<i>m</i>	م	م	م	as in English.
<i>nūn</i>	ن	<i>n</i>	ن	ن	ن	sometimes as in Eng- lish but often more dental; sometimes nasally, <i>vide</i> (14), p. xxiii.
<i>wāw</i>	و	<i>w, etc.</i>	و	و	و	as in <i>war</i> , at the begin- ning of a word or syllable.
<i>he</i>	ه	<i>h</i>	ه	ه	ه	as in <i>hand</i> ; <i>vide</i> (15), p. xxiii.
<i>ye</i>	ي	<i>y, etc.</i>	ي	ي	ي	as in <i>yard</i> , at the begin- ning of a word or syl- lable.

All these letters in Arabic are consonants. There are also three short vowels: *a* (), *i* () and *u* (). The *a* and *u* are written (or understood) over the consonant to which they may belong, the *i* under; and they are pronounced *after* their consonant.¹

¹ In practice the short vowels are seldom written or printed.

Alif (ا) at the beginning of a syllable is, practically speaking, merely a prop for a short vowel.

The consonants ا - و - ی are weak consonants or semi-vowels, and are allied respectively to the short vowels *a*, *u*, and *i*. When a weak consonant is preceded by its allied short vowel, it becomes a letter of prolongation, *i.e.* it prolongs the short vowel, or, in other words, *it ceases to be a consonant*, but combines with its short vowel to form a long vowel. In this case it is equivalent to a long accent over a vowel in the Roman character.

Supposing it is desired to transliterate *bā* into the Persian character. First take the consonant ب; then mark it with its vowel, *i.e.* *a*; lastly, to show that the sound of the vowel is prolonged, add the weak consonant that is allied to the vowel *a*, *viz.* *alif*, thus بُ; here *alif* is no longer a consonant but is merely the long accent over *ā*.

When a weak consonant is preceded by an unallied short vowel, the two form a diphthong (Hindi).

When a consonant has no vowel, it is "silent," and is pointed with a *jazm*, which is like a circumflex accent (^ or ˇ), *i.e.* speaking practically, when two consonants come together, the first is pointed with the *jazm*. When a consonant is doubled, it has the mark *tashdīd* (ّ) placed over it.

The following examples illustrate the system of transliterating the vowels and diphthongs. It will be noticed that whenever a Hindustani word begins with what is considered a vowel in English, the first letter is always the consonant *alif*:—

اَب *ab* now, آگ *āg* fire, اِس *is* *kā* of its, his, اِکھ *īkh* sugar-

cane, ایک *ek* one, اُس *us kā* of that, his, اُت *ūd* otter, اوس *os* dew, ایسا *aisā* such, اور *aur* (or *aur*) and,

بس *bas* enough, بات *bāt* word, بے *be* (prep.) without, دن *din* day, دین *dīn* religion, بی بی *bībī* lady, لو *lō* take ye, بید *bed* willow, بُت *but* idol, بُوند *būḍ* f. drop, بوسہ *bosa* kiss, بو *bū* scent (in Urdu, بو *bo*). بیل *bail* (really *bayl*¹) “ox,” ہے *hai* “is,” می *hī* (an emphatic particle), بول *baul* (or *bawl*) urine, سو *sau* (*saw*²) a hundred.

The letter ‘ayn (ع) :—

عقل *‘aql* sense, عادت *‘ādat* habit, علم *‘ilm* knowledge, عید *‘īd* religious festival, عمر *‘umr* age, عود *‘ūd* aloes, عیب *‘aib* defect, عورت *‘aurat*³ woman, بعد *ba’d* after, معدة *mi‘da* (Ar.) stomach, معجزہ *mu‘jiza* miracle, شرع *shar‘* sacred law, ضلع *zil‘* district, شعاع *shu‘ā* rays of the sun, ربیع *rabī‘* name of a month, طلوع *tulū‘* rising of the sun.

This system of transliteration is that employed in most grammars and dictionaries. It is not, however, quite logical.

¹ But in the Nāgarī character it is *bail*.

² But in transliterating from the Nāgarī character *sau* would be correct.

³ This consonant is represented by an inverted comma above the line.

⁴ Or ‘ayb

⁵ Or ‘aurat.

For instance, عيب and عورت should be transliterated 'ayb and 'awrat, for ع and و are consonants, except when they are letters of prolongation (*i.e.* equivalent to a long accent over a Roman vowel).

According to Arab grammarians, a syllable cannot begin with a vowel. *Hamzah* (ء and ا), the first letter of their alphabet, is not a vowel, *vide* Appendix D. No syllable in Arabic can begin with two consonants; Smith becomes Ismith. In Hindi, however, some words do begin with two or more consonants, as : *strī* "woman."

PRONUNCIATION.

(1) The hard letters *t* (ت) and *th* (تھ), *d* (د) and *dh* (دھ), and *r* (ر) and *rh* (رھ) are peculiar to Hindī. Any word containing a hard letter is therefore Hindī. So, too, are the soft compounds *ph* (پھ), *th* (تھ), *dh* (دھ) and *chh* (چھ).

(2) The letter *zh* (ز) is peculiar to Persian. The letters *p* (پ), *ch* (چ), and *g* (گ) are common to Hindī and Persian.

(3) The letters *ṣ* (ص), *ḥ* (ح), *kḥ* (خ), *z* (ذ), *s* (س), *ẓ* (ض), *t* (ط), *ẓ* (ظ), *ʿ* (ع), and *q* or *k* (ق) are peculiar to Arabic.

(4) *Hamza* (ء), which in Arabic is in reality an additional letter with a peculiar sound of its own, is in Urdu generally the equivalent of a hyphen, as: *Fā,ida* فائدہ [fā-ida] “benefit”; *jā,o* جاؤ [jā-o] “go.” Vide Appendix D.

(5) When enunciating the Urdu soft sounds *t*, *d*,² and their compounds *th* and *dh*, the tip of the tongue should touch the upper front teeth. When, however, pronouncing the corresponding hard letters, the *underside* of the tip of the tongue should touch the palate *above* the upper front teeth.

(6) When pronouncing *r* (ر),³ the tip of the tongue must be turned much farther back, so that the *underneath* may strike the roof of the mouth.

¹ In a few Persian words, *z* is sometimes found, as in *āstān* آستان, or *āstān* آستان.

² These two letters are properly softer and more dental than the corresponding English letters.

³ The letter *r* is not found at the beginning of a word, nor is it ever doubled.

Soft *r* (ر) is a lingual as in French.

(7) گ گ, س s, ص s, are in Urdu homophones, though not so in Arabic. They are all pronounced like the *s* in *sit*.¹

(8) ح *h* is often pronounced like ڄ *h*, but should be more guttural than the *h* in *huge*.

(9) ذ z, ز z, ض z, ظ z are in Urdu homophones and are pronounced like the *z* in *zeal*.¹

(10) ط is a strong palatal, but vulgarly is pronounced like ت *t*.

(11) ع (‘) is a strong guttural (consonant), difficult for a European to distinguish. The Indians and the Persians pronounce it differently from each other, but neither pronounce it as do the Arabs.

(12) غ *gh* is a guttural *g* accompanied by a rattling. The *r* in the French *grasséyé* is an approximation only.

(13) ق *q* is a strong guttural, like the *ck* in *stuck* when pronounced in the throat.

(14) ن *n* as in *not* but more dental. In certain cases it is nasal as in the French *bon* (*Vide* Appendix F). In Urdu a final nasal *n̄* may be distinguished by the omission of its dot, as ن. In the Roman character nasal *n̄* is generally transliterated *n̄* or ~, in this edition by the latter sign. Before *b* and *p*, it is often pronounced *m*. (There is practically no nasal *n* in Persian and Arabic).

(15) ڄ *h* as in *hand*. As a final letter in Urdu and Persian (not in Arabic)² generally ‘silent’ or ‘imperceptible’ and is then pronounced like *a*, as: خانہ *khāna*, بندہ *banda*. It is

¹ In reading the *Qur’ān*, an attempt is made to give these letters their Arabic pronunciation.

² There is no silent *h* in Arabic. The aspirated final *h* of Arabic becomes *a* in Persian and Urdu, thus *malikah* “queen” becomes *malika*.

aspirated in such words as راه *rāh* "way, road," شاه *shāh* "king," ده *dih* "village," and their contracted forms ره *rāh*, شاه *shāh*, ده *dih*. This letter is generally written in its "butterfly" form when used to aspirate the consonants *b*, *p*, *t*, *ṭ*, *j*, *d*, *ḍ*, *r*, *k*, *g*,¹ as in بهی *bhī* "also"; but in its 'hanging' form when a separate letter, as بهی *bihī* "quince." This convention is not universal.

(16) و *w* or *v*. In a few Persian words, it is silent ("deviated") after a خ *kh*, as : خواه *khvāh* "whether," خود *khūd* "self," خوراک *khūrāk* "food." It is also used to prolong the short vowel *u* as in بو *bū*. Further it is made to do duty for the Hindi vowel *o*,² which is not found in the Arabic alphabet.

(17) The Hindi letter *chh* (in Urdu a double letter چھ) is an aspirated *ch* as in the English *watch-him* pronounced without a hyphen.

(18) ی *y* as in *yard*. It is also used to prolong the short vowel *i* as in بی *bī*. Further it is made to do duty for the Hindi vowel *e*² (ए), for which there is no equivalent in the Arabic alphabet.

(19) These letters should be practised, i.e. pronounced *aloud*, at first under the direction of a Munshi. In a short time, not only will their pronunciation cease to be an effort to the tongue, but the ear also will learn to distinguish the

¹ These strongly aspirated consonants (Hindī) are in the Nāgarī character single letters and not compounds as in Urdu. If the English word *up-hill* be pronounced *uph-ill*, the sound of ه (ه) *ph* can be ascertained.

² There is no *o* or *e* sound in Arabic. When the Persians adopted the Arabic character, they extended the use of the consonants و and ی to represent the sounds "unknown" to Arabs, viz. *o* and *e*. In modern Persian, however, these sounds no longer exist, their place being taken by *ū* and *ī*.

difference in sound, and thus many spelling mistakes (which are frequently mistakes of pronunciation) will be avoided.

(20) The short vowel *a* is pronounced like the *u* in the English word "gun"; *i* as in "fin"; *u* as in "put"; *ā* as in "father"; *ī* as in "marine"; *ū* as the doubled *o* in "boot"; *e* as in "they"; *o* as in "go." The Hindī diphthongs *ai*¹ and *au*¹ as the *ai* in "aisle" when pronounced as a diphthong and as *ow* in "how," but vulgarly more like *o* or the *aw* in *chaw*.

(21) Pronounce every syllable and every letter of each word: say *ṣā-ḥib*, and not *ṣāib* or *ṣāḥb*. Above all, do not shorten a final short vowel that should be long: say *pānī* and *kawwā*, and not *pānī* and *kawwā* or worse still *kawa*. Accent is less strong than in English and is subordinate to quantity.

(22) The same consonant doubled must always be pronounced twice as *pat-tā* m. "leaf." In Urdu, a consonant that is doubled is *written* once only. The mark *tashdīd* "strengthening," may be placed over it to indicate it is doubled, as in پتّا. Say *pat-thar* پتھر ("stone") and not *path-ar*. *Vide* also Appendix G.

(23) When a consonant is 'quiescent,' that is when it is not followed by a short vowel, it may have the sign ◌ or ◌ placed over it, as in مسجد *masjid* "mosque."

¹ Note that the diphthongs are Hindī, and are represented in the *Persian* character by the equivalents of *ay* and *aw*. *Vide* also Appendix G

HINDUSTANI MANUAL.

INTRODUCTORY GRAMMATICAL NOTES.

I. ARTICLE.

Hindūstānī has no word which corresponds exactly with our definite article *the*: occasionally, the demonstrative pronouns *yih* “this,” and *wuh* “that,” are employed as articles. The place of our indefinite article *a* or *an* is supplied by the numeral *ek* “one,” or by the definite pronoun *ko,ī* “some, a certain”; thus, *ek ādmī* or *ko,ī ādmī* “a man, some man, or a certain man.”

II. SUBSTANTIVES.

(a)—*Gender*.—All substantives are either masculine or feminine, except a few which are of both genders. Males are masculine, and females feminine. With regard to lifeless things, practice must determine their gender. As a general rule, however, all abstract nouns and names of things and irrational beings ending in *ī* are feminine; those in *t* are also feminine, if derived from Arabic roots; and those in *ish*, if derived from Persian verbal roots. All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Pānī*, water, *ghī*, clarified butter, *dahī* curd, *hāthī*, elephant, *motī*, a pearl, and *jī*, mind, are masculine).

(b)—*Declension*.—The various cases are expressed by means of terminations, called postpositions. These answer the same purpose as our prepositions. The following scheme shows the postpositions and their signification. One example will suffice for all substantives.

Declension of a Hindūstānī Noun.

		Singular.	Plural.
Oblique Cases.	Nominative (and Acc.)	<i>mard</i> , ¹ man, the man.	<i>mard</i> , men, the men.
	Genitive	<i>mard-kā</i> , - <i>ke</i> , - <i>kī</i> , of man.	<i>mardō-kā</i> , - <i>ke</i> , - <i>kī</i> , of etc.
	Dative and Acc	<i>mard-ko</i> , to man, or man.	<i>mardō-ko</i> , to etc.
	Ablative	<i>mard-se</i> , from or with man.	<i>mardō-se</i> , from etc.
	Locative.	<i>mard-mē</i> , in man.	<i>mardō-mē</i> , in etc.
		<i>mard-par</i> , on man.	<i>mardō-par</i> , on etc.
		<i>mard-tak</i> , up to man.	<i>mardō-tak</i> , up to etc.
	Agent	<i>mard-ne</i> , by man.	<i>mardō-ne</i> , by etc.
	Vocative	<i>ay mard</i> , O man.	<i>ay mardo</i> , O men.

(c)—The above example with slight modifications is applicable to all the substantives of the language. It will be observed that the nominative singular *mard* remains unaltered as a root. The nominative plural is the same as the singular. The vocative plural always ends in *o*, having dropped the nasal *ñ* (~) of the preceding cases.

¹ For pronunciation, *vide* Introduction Part II.

Exception 1.—Feminine nouns (even some ending in \bar{a}) are declined exactly like *mard*, except that they add the syllable \tilde{e} in the nominative plural, or \tilde{a} if the singular ends in \bar{i} (or \bar{u} Hindī); thus, *mez* “a table”; nom. plural, *mezē*; *bū* or *bo* P. “odour,” pl. *bā,ē*; *roṭī* “bread, a loaf”; nominative plural, *roṭiyā*.¹ In the oblique cases plural, they add \tilde{o} as in the example already given; thus, *mezō ko*, to the tables, *roṭiyō-se*, from the loaves. A few peculiarities are dealt with in Lesson 53.

Exception 2.—Masculine nouns ending in \bar{a} or \tilde{a} , if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (by Hindus often written with a long \bar{a}), change their final vowel into *e* in the oblique cases singular and nominative plural, and into \tilde{o} for the oblique cases plural. Thus, *kuttā* “a dog”; gen. sing. *kutte-kā*, -*ke*, -*kī*; voc. sing. *ay kutte*; nom. plur. *kutte*; gen. plur. etc. *kuttō-kā*, -*ke*, -*kī*; voc. plur. *ay kutto*; *baniyā*² “grain-merchant”; gen. sing. *baniyē kā*; nom. plur. *baniyē*; gen. plur. *baniyō kā*. So, *banda* a slave; gen. sing. *bande-kā*, -*ke*, -*kī*; nom. plural *bande*; gen. *bandō-kā*, etc. Masculine nouns in \bar{a} , not purely Hindi, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this inflection. For example, *dānā* P. “a sage,” *pitā* S. “a father,” are not inflected; the gen. sing. is *dānā-kā*, etc.; nom. plur. *dānā*; gen. plur. *dānā,ō kā*, etc. Again *dādā*, paternal grandfather, may or may not be inflected as: gen. sing. *dāde-kā* or *dādā-kā*; plur. *dādō-kā* or *dādā,ō-kā*, etc.; but the inflected form is now rarely used. *Vide* also L. 59.

¹ Note this euphonic change from \bar{i} in the sing. to *iyā*. Masculine nouns in \bar{i} make no change for the nom. plur., as: *motī* nom. sing. and plur.; gen. plur. *motiyō kā*.

² Or *baniyā*.

(d) The nominative can always be used as a vocative, as : *kuttā* "O dog," instead of *ay* (or *ai*) *kutte*.

Remark.—In Hindī *ta, ã* is sometimes substituted for *ko*, and *talak* or *torĩ* or *lõ* for *tak*.

III. ADJECTIVES.

(a)—Adjectives are generally placed before their substantives and agree with them in *gender*. Adjectives ending in any letter except *ā*, are indeclinable *Bechārĩ* (f.) is an exception to this rule.

(b)—The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under the nominative form). The termination *e* is used before a substantive masculine, in any case singular, where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ĩ* is used always before a feminine noun. Thus, *baṛā ghar* "a large house"; *baṛe ghar kā* "of a large house"; plur *baṛe ghar*, "large houses"; *baṛe gharõ par* "on the large houses." Again, *kitāb* "a book," being feminine, we say, *baṛĩ kitāb* "a large book"; *baṛĩ kitāb mẽ*, "in a large book"; *baṛĩ kitābẽ* "large books," etc. Adjectives purely Arabic, Persian, or Sanskrit, and ending in *ā*, are not necessarily subject to any change or inflection.

(c)—In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it; and the use of *kā*, *ke*, or *kĩ*; *rā*, *re*, or *rĩ*; and *nā*, *ne*, or *nĩ*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e* and *ĩ* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns

and pronouns, is precisely that of the declinable adjective; thus, *mard kâ* is used when the noun belonging to it is masculine, and in the nom. case singular; as, *mard kâ betâ*, *mard kâ ghorâ*, etc. "the man's son, horse," etc. When the word belonging to *mard* is masculine, but not in the nom. singular (or the sing. acc. form without *ko*), then *ke* must be used; as, *mard ke betê ko*, "to the man's son"; *mard ke betõ ko* "to the man's sons." When the word belonging to *mard* is feminine, in all cases *kî* is used; as, *mard kî jorû* "the man's wife"; *mard kî betî ko* "to the man's daughter"; *mard kî betiyã* "the man's daughters."

(d)—In English, when we use the verb 'to be' in making an assertion, we put the nominative first, then the verb, and lastly the thing asserted; as, 'my father is wise'; 'that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb; thus, *merā bāp dānā hai* "my father wise is"; so *wuh ādmī nā-dān hai*, "that man ignorant is."

IV. PRONOUNS.

(a)—The personal pronouns are thus declined:—

	Sing.	First Person.	Plur.
Nom.	<i>maĩ</i> , I,		<i>ham</i> (always m.), we.
Gen.	<i>merā</i> , <i>mere</i> , <i>merī</i> , "		<i>ham-ārā</i> , <i>-āre</i> , <i>-ārī</i> .
D. and A.	<i>mujh-ko</i> or <i>mujhe</i> ,		<i>ham-ko</i> , or <i>-ẽ</i> .
Ab.	<i>mujh-se</i> ,		<i>ham-se</i> .
Loc.	<i>mujh-mẽ</i> , <i>-par</i> , <i>-tak</i> .		<i>ham-mẽ</i> , <i>-par</i> , <i>-tak</i> .
Agt.	<i>maĩ-ne</i> ,		<i>ham-ne</i> .

	Sing	Second Person.	Plur.
Nom.	<i>tū,</i>		<i>tum, you.</i>
Gen.	<i>terā, tere, terī,</i>		<i>tum-hārā, -hāre, -hārī.</i>
D. and A.	<i>tujh-ko or tujhe,</i>		<i>tum-ko or, -hē.</i>
Ab.	<i>tujh-se,</i>		<i>tum-se.</i>
Loc.	<i>tujh-mē, -par, -tak,</i>		<i>tum-mē, -par, -tak.</i>
Agt.	<i>tū-ne,</i>		<i>tum-ne.</i>

(b)—It will be observed that the first and second personal pronouns, 'I' and 'thou,' have a declension peculiar to themselves.

In the first place, the gen. sing. ends in *rā, re, rī*, and the gen. plur. in *ārā or hārā, āre or hāre, ārī or hārī* instead of the *kā, ke, kī* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh*; at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as, *maī-ne* and *tū-ne*, and not *mujh-ne*, etc.¹

(c)—The rest of the pronouns are simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, etc., inflect. *is-kā, ke, -kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih,² he, she, it, or this,</i>		<i>yih (old ye) they, these.</i>
Gen.	<i>is-kā, -ke, -kī,</i>		<i>in-kā, ke, -kī.</i>
Dat.	<i>is-ko or is-e.</i>		<i>in-ko, or inhē.</i>

¹ But when a noun in apposition comes after *maī* and *tū*, they are changed into *mujh* and *tujh*, as *mujh gharib ne*; *tujh nādān ne*.

² Properly *yah* and *wah*; compare *yahā* "here" and *wahā* "there."

	Sing.	Third Person.	Plur.
Ac.	<i>yih, is-ko, or is-e.</i>	<i>yih, in-ko, inhē.</i>	
Ab.	<i>is-se.</i>	<i>in-se.</i>	
Loc.	<i>is-mē, -par, -tak,</i>	<i>in-mē, -par, -tak.</i>	
Agt.	<i>is-ne,</i>	<i>inhō-ne.</i>	

(d)—Exactly like *yih* are declined the four following pronouns. It will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh,¹ he, she, it, that.</i>	<i>wuh (old we), they or those.</i>
Inflec.	<i>us-kā, -ke, kī, etc.,</i>	<i>un-² -kā, -ke, -kī.</i>

Interrogative.

Nom.	<i>kaun, who ?</i>	<i>kaun, who ?</i>
Inflec.	<i>kis-kā, -ke, -kī, etc.,</i>	<i>kin-kā, -ke, -kī.</i>

Relative.

Nom.	<i>jo, he who, etc.,</i>	<i>jo, they who.</i>
Inflec.	<i>jis-kā, -ke, -kī, etc.,</i>	<i>jīn-kā, -ke, -kī.</i>

Correlative.

Nom.	<i>so³ (old) that same,</i>	<i>so (old) those same.</i>
Inflec.	<i>tis-kā, -ke -kī, etc.</i>	<i>tin-kā, -ke, -kī.</i>
	(old);	(old).

¹ Properly *yah* and *wah*; compare *yahā* “here” and *wahā* “there.”

² Agent case, *unhō ne*; and *jīnhō ne*.

³ In Modern Urdu *wuh* is used.

(e)—The following interrogative is applicable, either to the singular or plural :—

Nom. *kyā*, what ? : Inflec. *kāhe-kā*, -*ke*, -*kī*, of what ? etc.

In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms, *kāhe-kā*, and *kāhe-ko*, may occasionally occur, but not the others.

(f)—The word *āp*, self, gives, as a possessive adjective, *ap-nā*, -*ne*, -*nī* “of or relating to self, own.” The word *āp* is also employed when addressing respectable persons of any position in life, or speaking of a superior, in the sense of Your Honour, Your Worship, His Honour, etc. *Vide* L. 31.

(g)—The indefinites are *ko,ī* and *kuchh* “some, a, any.” The inflection of *ko,ī* is *kisī* or *kisū*, of which *kisū* is the older form. The plural is *ka,ī* (or *ka,ī ek*) “some, several.” To these may be added *har*, or *har-ek* “every,” which has no inflection. *Sab* “every, or all,” when accompanied by its substantive, is indeclinable; but when used by itself, in an emphatic sense, it has *sabhō* (or *sab*) for the oblique cases plural; as, *sab log kahte hāī* “all people say”; *sabhō ne kahā* “by all it was said”; but in modern Urdu *sab ne* or *sabhī ne kahā* is preferred. The compound *jo-ko,ī* “whosoever,” has a double inflection, *jis-kisī-kā*, -*ke*, -*kī*.

V. VERBS.

(a)—The Hindūstānī verb is very regular. The accent always falls on the root syllable, as: *gír-nā*. The infinitive or verbal noun always ends in *nā*; as *girnā* “to fall,” also “falling”—a masculine noun subject to inflection; as, *gírne kā* “of falling”; *gírne ko* “to” or “for, falling.” By

striking off the syllable *nā*, we have the root of the verb, which is also the second person singular of the imperative; as, *gir* “fall thou.” By changing *nā* into *tā* we have the present participle, as: *girtā* (*hu,ā*) “falling,” By leaving out the *n* of the infinitive we have the past participle, as: *girā* (*hu,ā*) “fallen.” But when either of the long vowels *ā* or *o* precedes the *nā*; the *n* is changed into *y*; as *lānā* “to bring,” *lāyā* “brought.” From these three principal parts of the verb, viz. *gir*, *girtā* and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following two auxiliary tenses:—

1st. PRESENT TENSE.

- | | |
|--|----------------------------|
| 1. <i>maĩ hũ</i> , I am. | <i>ham haĩ</i> , we are. |
| 2. <i>tū hai</i> , thou art, | <i>tum ho</i> , you are. |
| 3. <i>wuh hai</i> , he, she, or it is. | <i>wuh haĩ</i> , they are. |

2nd. PAST TENSE.

- | | |
|--|--|
| 1. <i>maĩ thā</i> or <i>thĩ</i> , ¹ I was. | <i>ham the</i> , ² we were. |
| 2. <i>tū thā</i> or <i>thĩ</i> , ¹ thou wast. | <i>tum the</i> or <i>thĩ</i> , ¹ you were. |
| 3. <i>wuh thā</i> or <i>thĩ</i> , ¹ he, she
or it was. | <i>wuh the</i> or <i>thĩ</i> , ¹ they were. |

(b)—In the first of the tenses there is no distinction between the masculine and feminine, but in the second or past tense, the forms *thā* and *the* are masculine, and *thĩ* and *thĩ* are feminine. In the first person plural, *the*² is also used for the feminine instead of *thĩ*. It is a universal rule, that except in the Aorist and the Imperative, the *verb* agrees with its nominative in *gender* as well as in *number*; thus, the

¹ *Thĩ* and *thĩ* feminine.

² *Ham* is always masc,

masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *ī* (contracted for *iyā*). As a general rule, it is sufficient to add the nasal *ṇ* (~) to the last word of the feminines in the plural; as, *girtā thī*, not *girtī thī*.¹

VI. ADVERBS.

(a)—Adverbs present little difficulty. The following are a few examples: *Āj*, “to-day”; *kal*, “yesterday”; *turānt*, “quickly”; *jhat*, “instantly”; *yahā*, “here.” These are original Hindī.

(b)—Some prepositions are also adverbs: as, *āge* “ahead”; (but as a preposition “in front of”). [In VII it will be seen that prepositions are really substantives].

(c)—*Zor se*, Urdu, “by force” = *ba-zor*, Persian, which latter also occurs in Urdu: *dūr tak*, “far”; *barī āwāz se*, “loudly.” These are substantives with a preposition or postposition.

(d)—*Rāt din* (Hindī) or *shab o roz* (Persian) “night and day,” i.e. all the 24 hours; *roz roz* (or *har roz*) “every day”; *zabardastī* [*se*] “by force”; *jaldī* [*se*] = *jald* “quickly.” These are merely substantives.

(e)—*Jald*, “quickly”; *dūr*, “far”; *wuh barā phurtīlā hai*, “he is very smart, active.” These are simply adjectives. *Vide* L. 61 (c).

(f)—The adjectives *aisā*, *waisā*, *itnā*, *jitnā* (uninflected), etc., are also used as adverbs qualifying verbs, as: *jaisā kiyā waisā pāyā* = “as he sowed, so he reaped.” Sometimes they are inflected adverbially, as: *aise*, *waise*, etc.

¹ For paradigm of verb *vide* Lesson 7.

(g)—*Nīz*, “also”; *hamesha*, “always”; *āhista āhisa*, “slowly, silently”; *rafta rafta*, “by degrees.” These are real Persian adverbs.

(h)—*Ittijāq-an*, “by chance,” is an Arabic substantive in the Ar. acc. case.

(i)—Adjectives in *āna* are especially adverbial: as, *Sipā-hiyāna* “soldier-like, in a soldierly manner”: *shāhāna*, “royal; in a royal manner.”

(j)—The Conj. Participle is sometimes adverbial: as, *Jān būjhkar*, “knowingly, on purpose”; *is se baḥ-kar*, “more than this”; *chhupke ānā*, “to come secretly.” [*Dīda o dānista* P. “on purpose.”]

(k)—Other adverbs are *ab kī daf'a*, “this time”; *aur kahī*, “somewhere else”; *jahā kahī*, “wherever”; *kahī na kahī*, “somewhere or other”; *kabhī nahī*, “never”; *kabhī kabhī*, “sometimes”; *jab kabhī*, “whenever”; *kabhī na kabhī*, “at some time or other.” Vide also L. 61 (c) (4).

VII. PREPOSITIONS.

(a)—Strictly speaking there are none. Their place is taken by masculine and feminine nouns followed by a postposition sometimes expressed but usually understood. Thus, *ghar ke āge*, “before the house” really stands for *ghar ke āge mē*, “in the front of the house.” This explains why some prepositions are masculine and some feminine.

(b)—Prepositions may precede or follow the nouns they govern, and occasionally when they follow their noun, the postposition *ke* or *kī* that precedes them is omitted, as: *us pās*, for *uske pās*. The *ke* is usually omitted before *pār*, “across, the other side.”

(c)—*Mānand*, “like,” if it precedes its noun, is masculine and takes *ke*; if it follows, it is feminine and takes *kī*.

(d)—*Us ke sāth* or —*hamrāh* means “in company with him,” but *us ke samet* = “taking him along with (me)”: *samet* is used of lifeless things, animals, children, servants, prisoners, etc.; it cannot be applied to superiors. *Sipāhī paltān ke sāth* (not *samet*) *gayā*. *Maī naukār samet* (or *ke sāth*) *gayā*. *Sāth* and *hamrāh* are never used for lifeless things.

(e)—A few Persian and Arabic prepositions occur. These precede their substantive, which remains in the nominative form, as: *be-ḥukm* “without an order”; *be-chāra* “helpless.”

Hindī nouns in *ā* are, however, inflected, as: *be-samjhe*¹ “without understanding (it)”; *be-ṭhikāne* “without trace.”

(f)—The *Hindī* preposition or postposition *binā*, contracted *bin*, usually precedes (but may follow) an inflected noun, as: *bin samjhe*¹ “without understanding”; *bin dāne pānī* = “without food”; *bin jāne*¹ adv. “without knowing, unwillingly.”

Bin is also a negative prefix, as: *bin-boyā*, adj. “unsown.”

VIII. INTERJECTIONS.

The following are common:—*Shābāsh* “well-done!” (admiration); *kyā khūb*! “how excellent!” (astonishment and denial); *wāh wāh*! (for admiration and astonishment): *lo* and *lījiye* (lit. “take”) = “lo!”, “behold!”, and, “hulloa!”; *haī* “hulloa!” (surprise); *hāy hāy* “alas!” but *hai hai* “what a pity!”, “what a difficulty!” and also “alas!”; *chhī chhī*² “fie fie!”; “*uff*!” (expresses disgust); *ūh* “I don’t care!”

¹ *Samjhe* and *jāne* are here past participles (inflected), used as nouns.

² A common expression amongst half-castes; hence “the *chhī chhī* accent.”

LESSON 1.

<i>Mard</i> , m.	Man (as opposed to woman).
<i>Ādmī</i> , m.	A human being (<i>from</i> Adam); <i>sometimes</i> a servant; <i>vulg.</i> husband or wife.
<i>Insān</i> , m.	Man (in the sense of man- kind).
<i>Bāt</i> , f.	A word, <i>talking</i> ; matter, affair.
<i>Bāt-chīt</i> , f.	Conversation.
<i>Khayāl</i> , m. ¹	Idea, thought; imagination (and hence mind).
<i>Safed</i> , adj.	White.
<i>Safedī</i> , f.	Whiteness; whitewash; <i>also</i> the white of an egg.
<i>Pīlā</i> , adj., Hindi.	Yellow; <i>also</i> pale from sick- ness, etc.
<i>Pīlā-pan</i> , ² m., Hindi.	Yellowness.
<i>Zard</i> , Persian.	Yellow.
<i>Zardī</i> , f., Persian.	Yellowness; <i>also</i> the yolk (of an egg).
<i>Rāzī</i> , adj.	Pleased, satisfied; (in Punjab <i>also</i> well, in good health).
<i>Nā-rāz</i> , adj.	Displeased, dissatisfied.

¹ Vulgarly *khīyāl*. The short vowels, especially of Arabic words are often incorrectly pronounced in Urdu.

² All nouns ending in *pan* (= English -ness) are masculine.

<i>Raṣā-mandī</i> , f.	Consent.
‘ <i>Ajab</i> , adj.	Strange (<i>also</i> as an expression of astonishment).
‘ <i>Aḡb</i> , adj.	Wonderful, strange, rare.
<i>Ta‘ajjub</i> , m. subs.	Wonder, astonishment.
<i>Zarra</i> , subs., adj., and adv. (when used as an adjective pronounced <i>zara</i>).	An atom; a little; please; just.
<i>Zara-sā</i> , adj.	A smallish quantity.
<i>Sū,ī</i> , f.	A needle; <i>also</i> the hand of a watch.
<i>Ghaṛī</i> , f.	Watch.
<i>Gorā</i> , adj.	Fair; <i>hence</i> a British soldier or sailor.
<i>Chaukī</i> , f.	Chair, bench; <i>also</i> a police outpost.
<i>Pāya</i> , m.	A leg of a chair, table, etc.; a pillar; <i>also</i> leg of a slaughtered animal (used as food).
<i>Hisāb</i> , m.	Account, reckoning.
<i>Wilāyat</i> , f.	A foreign country; <i>hence</i> Kabul; <i>hence also</i> England
<i>Wilāyatī</i> , adj.	English; <i>also</i> belonging to Kabul.
<i>Lambā</i> , adj.	Long.
<i>Lambā,ī</i> , f.	Length.
<i>Chhotā</i> , adj.	Short, or small.

<i>Bāl</i> , m., used in sing. or pl.	Hair.
<i>Ma'lūm</i> , Ar., past part. (from 'ilm, knowledge).	What is known, known : (used for abstract ideas only).
<i>Chihra</i> , m.	Countenance.
<i>Khidmat</i> , f.	Service.
<i>Khidmat-gār</i> , m.	Any personal servant ; (amongst Europeans) a table-servant.
<i>Īmān</i> , m.	Trust ; religious belief ; honesty.
<i>Be-īmān</i> , adj.	(<i>Lit.</i> without faith), dishonest.
<i>Be-dīn</i> , adj.	Without religion, irreligious.
<i>Diyānat</i> , f.	Honesty.
<i>Diyānat-dār</i> , adj.	Honest.
<i>Bad-diyānat</i> , adj.	Dishonest.
<i>Qiṣṣa</i> , Ar., m., <i>Kahāni</i> , H., f.	Tale, story, narrative.
<i>Ki</i> , conj.	That.
<i>To</i> , ¹ conj. and adv.	Then, in that case ; at least ; as for ; I admit ; <i>also</i> used as a correlative of <i>agar</i> and <i>jab</i> .
<i>Nahī to</i> , conj.	Otherwise.
<i>Afsos</i> , subs., m.	Sorrow, grief.
<i>Afsos</i> ! interj.	Alas !
<i>Pasand</i> , adj. and subs.	Approved, liked : approval.
<i>Nā-pasandī</i> , f.	Disapproval.

¹ Often use *!* as a particle of emphasis ; there is no exact equivalent in English. The use of this very idiomatic particle can be learnt from the examples.

<i>Andesha</i> , pl. <i>andeshe</i> , m.	Anxiety, anxious thought.
<i>Fikr</i> , f. (and m.)	Thought, reflection, and sometimes = <i>andesha</i> .
<i>Ranj</i> , ¹ no pl., m.	Grief, sorrow, pain of mind, displeasure.
<i>Āp</i> , pl.	Your Honour (requires a verb in the third person plural).
<i>Kām</i> .	Work, business.
<i>Shikāyat</i> , f	Complaint, accusation; (also in <i>high</i> Urdu, ailment).
<i>Bhārī</i> , adj.	Heavy; important, serious.
<i>Der</i> , f. subs., and adj.	Late; lateness; delay
<i>Derī</i> , f. subs. (not good Urdu).	Lateness.
<i>Itnī der mē</i> .	In the meanwhile; while this was going on.
<i>Har</i> , pron.	Every, each.
<i>Har ek</i> , pron.	Each one.
<i>Risāla</i> , ² pl. <i>risāle</i> , m.	Native cavalry; a pamphlet.
<i>Ab</i> .	Now.
<i>Abhī</i> .	This very moment.
<i>Larṇā</i> (<i>kisī se</i>).	To fight (with).
<i>Ānā</i> , int.	To come.
<i>Taiyār</i> , adj.	Ready, prepared.
<i>Hāzīr</i> , adj.	Present.
<i>Sāth</i> (<i>sang</i>), prep. and subs.	With; accompaniment.

¹ *Ranj aur gham*, sing. = various kinds of affliction.

² Most nouns ending in the silent Persian *h* are masculine.

<i>Banda</i> , pl. <i>bande</i> , m. ; (fem. <i>bandī</i> and <i>bāndī</i>). ¹	Servant ; slave (= your humble servant, with verb in 3rd. pers. sing.).
<i>Khudā kā banda</i> , m.	God's creature, i.e. man ; <i>vulg.</i> applied also to animals.
<i>Kuttā</i> .	Dog.
<i>Kuttī</i> or <i>kutyā</i> .	Bitch.
<i>Hāthī</i> , m., <i>Hathnī</i> , f.	Elephant.
<i>Lomṛī</i> , f. (<i>lit.</i> and <i>fig.</i>)	Fox.
<i>Gāy</i> .	Cow.
<i>Beṭā</i> .	Son.
<i>Beṭī</i>	Daughter.
<i>Quṣūr</i> , m.	Fault.
<i>Nahī</i> .	Not, no.
<i>Na</i>	Nōt.
<i>Hu,ā</i> , m., etc., <i>hu,ī</i> , f.	Became (past tense of <i>honā</i> "to be" and "to become").
<i>Yahā</i> , adv.	Here.
<i>Yahī</i> , adv. (emphatic).	In this very place.

LESSON 2.

(a)—The difference between *hotā hai* "is, is becoming," and *hai* "is, exists," is that *hotā hai* indicates (1) what is habitually happening, as : *Roz roz* (or *har roz*) *is trūp mē jhagrā hotā hai* "there are (always) daily quarrels in this troop" ; *Garmiyō mē is nadī mē pānī pāyāb hotā hai* "this river is

¹ The fem. is used by women, only when they speak of themselves, as : *bandī ab chalī*="I am now going." Vide also L. 53 (f) (2).

fordable throughout the hot season"; substitute *hai* and the meaning is "This river is fordable now." [Continuous action, however, without a break, is expressed by *rahtā hai*, as: *Is nadī mē pānī pāyāb rahtā hai* "this river is fordable throughout the year"]; (2) present action, as: *Abhī bārish hotī hai* "it is now raining"; (3) a general truth, as: *Gharī mē do sū,iyā hotī haī* "watches have two hands." *Hai* indicates a particular thing or existence, as: *Yūrap ke rahne-wāle gore hote haī* (not *haī*) "Europeans are fair"; but *merā bhā,ī gorā hai* "my brother is fair"; *Chaukī mē chār pā,e hote haī* (not *haī*) "chairs have four legs"; but *is chaukī mē pāch pā,e haī* (not *hote haī*) "this chair has five legs"; *Khudā hai* "there is a God, God exists"; *Wuh darakht ab tak hai* "that tree still exists."

Note.—*Ma'lūm hai* "it is known"; *ma'lūm hotā hai* "it appears, it seems."

(b)—*Thā* signifies "was" at a particular moment; *hu,ā* signifies "became." The English "was" has often to be rendered by *hu,ā* and not by *thā*; when in English "became" can be substituted for "was," it must be translated by *hu,ā*.

(c)—*To*, as an Enclitic, is not always translatable: *vide* note 1, page 15. *Dekho to* "just look"; *yih to sach nahī* "now that's not true."

(d)—Is the (your) master *Ṣāhib*¹ *haī* (vulg. *hai*)?
at home?

My account (or reckoning) is *Hamārā*² *ḥisāb thīk hai*,
right and yours is wrong. *tumhārā*² *ghalaṭ*.

¹ *Ṣāhib* as a term of respect requires a plural verb.

² In Lucknow and Delhi *merā* would be used. In Delhi *terā* for small children or menial servants; but in Lucknow the singular *terā* is only used in poetry or in addressing the Deity.

That man's hair is long.	<i>Us mard ke bāl lambe hāī.</i>
He is pale.	<i>Us kā chihra zard hai.</i>
Is your <i>khidmatgār</i> (table-servant) a dishonest man?	<i>Kyā, tumhārā khidmat-gār be-īmān (or bad-diyānat) hai?</i>
This is not the case in England.	<i>Wilāyat mē yih bāt nahī hai (or hotī hai).</i>
He was not in the least annoyed, put out.	<i>Wuh zarā bhī ¹ nā-rāz na hu,ā.</i>
This is a wonderful story, tale.	<i>Yih kahānī bahut 'ajīb hai.</i>
I think about this a great deal.	<i>Mujhe is bāt kā barā khayāl hai.</i>
The funny thing is that he agreed to this (or was pleased at this).	<i>'Ajab to yih hai ki wuh is bāt par rāzī hu,ā.</i>
I don't like this, I don't like such behaviour, or I don't like this affair.	<i>Yih bāt mujhe pasand nahī ² [hai].</i>
I am very anxious (nervous) about this matter.	<i>Mujhe is bāt kā barā (or bahut) andesha hai.</i>
I am full of thought, anxiety.	<i>Mujhe barī fikr hai.</i>
This is a very astonishing thing.	<i>Barē ta'ajjub kī bāt hai.</i>
I am very sorry for this.	<i>Mujhe is bāt kā barā afsos hai.</i>
I am very sorry for him.	<i>Mujhe uske hāl par barā afsos hai.</i>
This is a sad affair.	<i>Yih barē afsos kī bāt hai.</i>

¹ *Bhī* "also, even."² *Vide* L. 18 (e).

About what is Your Honour grieved ?	<i>Āp ko kis bāt kā ranj hai ?</i>
He has a complaint against you (your Honour).	<i>Us ko āp se shikāyat hai.</i>
Of what matter (or ailment) do you complain ?	<i>Kis bāt kī shikāyat hai ?</i>
This is a serious, important matter.	<i>Yih (to) bhārī bāt hai, or yih (to) barī bāt hai.</i>
He has some business to do.	<i>Us ko kuchh kām hai.</i>
What business have you here ?	<i>Yahā tumhārā kyā¹ kām hai ?</i>
You have no business here.	<i>Yahā tumhārā kuchh kām nahī hai.</i>
This is the case in every regi- ment of native cavalry.	<i>Yih har ek risāle mē hotā hai.</i>
It is now finishing, being com- pleted.	<i>Ab tamām hotā hai.</i>
He is always ready to quarrel with me at the least thing.	<i>Wuh zara sī bāt par mujh se larne ko taiyār² hotā hai.³</i>
I will be ready directly.	<i>Maī abhī taiyār hotā hū.</i>
How is it he does not come ?	<i>Yih kyā bāt hai ki wuh hāzīr nahī hotā [ha:] ?</i>
He won't recover, get well, (lit. where, or when, is he getting well ?).	<i>Wuh kahā (or kab) achchhā hotā hai ?</i>
How could he get well (lit. when was he getting or be- coming well) ?	<i>Wuh kab achchhā hotā thā ?</i>

¹ Note spelling and pronunciation of *kyā* "what ?", and *kiyā* (*ki-yā*) "he etc. did."

² More correctly *taiyār*.

³ Or more forcibly *ho-jātā hai*.

- You are never in time. *Tum kabhī waqt par ḥāẓir nahī hote [ho].*
- I (your slave) have committed a fault (*lit.* from your slave a fault has occurred). *Bande¹ se ek quṣūr hu, ā.*
- I didn't succeed at all, in the least (*lit.* nothing at all was done by me). *Mujh se kuchh bhī na-hu, ā.*
- You are very late, you have come very late. *Tum ko āne² mẽ baṛī der hu, ī or tumhāre āne mẽ baṛī der hu, ī or tum ne³ baṛī der lagā, ī.*

LESSON 3.

(a)—(1) *On the degrees of comparison.*—When two objects are compared, that with which the comparison is made is put in the ablative; but no alteration is made in the adjective: thus, “this house is higher than that house,” is *Yih ghar us ghar se ūchā hai* “this house than that house is high.” Sometimes, however, the adverb *ziyāda* or *aur bhī* “more,” is used as in our own language; as, *Yih ghar us ghar se ziyāda ūchā hai*, “this house is more lofty than that house”: *aur kālā* “blackier”; *aur bhī kālā* “even blackier.” For the superlative, a universal comparison is made: thus, “This house is the highest” *yih ghar sab se ūchā hai*; literally “this

¹ Or fem. *bandī se*. *Laūḍī*=girl, bondmaid, etc., is also used as a feminine for *bandī*.

² Infinitive.

³ *Ne*, sign of the Agent case; used with past tenses of transitive verbs.

house is higher than all." Sometimes, the adjective is repeated and *se* is inserted between; as, *achchhe se achchhā makhamal dekhlē*, "show me the best velvet."

(2) Note the following intensives: *Bahut achchhā* "very good"; *bahut hī achchhā* "very good indeed, exceedingly good"; *nihāyat¹ sard* "extremely cold"; *kahī bihtar* "far better." Also the Persian phrase *ba-darjahā bihtar* "by (many) degrees better." Vide also L. 48 (b) (2), L. 61 (k), and last Example in L. 62.

(3) *Wuh sab se shauqīn hai* "he is the most enthusiastic of the lot"; *sab mē hoshyār hai* "he is the most intelligent"; *us kī nisbat to yih achchhā hai* "compared to that, this one is good."

(b)—There is no word to express "too" before an adjective; the simple adjective is used, as: *Yih ziyāda hai* "this is too much."

(c)—*Aur* is both a conjunction, and a pronominal adjective: in the latter sense it means "more, other, another." *Aurō se wuh achchhā hai* "he (or it) is better than the others." *Aur to aur* = "not to speak of others."

(d)— <i>Irāda</i> , m.	Intention.
<i>Makān</i> , m.	Place; house.
<i>Bhī</i> , ² adv.	Also; at all, even.
<i>Bhī . . . bhī</i> , adv.	And . . . also; both.
<i>Donō</i> or <i>dono</i> , adj.	The two, both.
<i>Hī</i> , ³ particle.	(Used for emphasis).

¹ *Nihāyat*, subs. f. "extremity": also used as adj. and adv.

² For *niz* "also," vide Lesson 57 (c) (2).

³ *Sunte hī* "immediately on hearing." Numerous examples of the use of *hī* are given in Lesson 51 (e) and (f).

<i>Yihī</i> , pron.	This very, the same.
<i>Wuhī</i> , pron.	That very, the same.
<i>Billā</i> , m.	Tom-cat.
<i>Billī</i> , f.	She-cat.
<i>Tez</i> , adj.	Sharp; swift; hot (to the taste, as spices, etc.).
<i>Tezī</i> , subs.	Sharpness; swiftness, etc.
<i>Jo</i> , gen. <i>jiskā</i> ; relat. pron.; and conj.	Who, which, that; he who; that which: <i>also</i> if, when, as.
<i>Širf</i> , adv.	Only.
<i>Faqat</i> , adv.	Only.
<i>Bih-tar</i> , Pers. comp.	Better.
<i>Pās</i> , H., prep. and adv.	Near.
<i>Nazdik</i> , P., prep.	Near.
<i>Mirch</i> , f.	Chilli; pepper.
<i>Lāl</i> .	Red.
<i>Gol</i> ; [subs. <i>golī</i> and <i>golā</i>].	Round.
<i>Gol mirch</i> , f.	Pepper-corns.
<i>Lāl mirch</i> , f.	Red chillies; red pepper.
<i>Harī mirch</i> , f.	Green chillies.
<i>Garm</i> , adj.	Hot.
<i>Garmā</i> , f.	Heat, warmth, summer; and <i>vulg.</i> , syphilis.
<i>Kāfi</i> , ¹ adj.	Sufficient
<i>Kifāyat</i> , ¹ subs.	Sufficiency; economy.
<i>Bas</i> , adj. and adv.	Enough; sufficient.

¹ These two words are derived from the same Arabic root.

<i>Lā, iq</i> , adj. and prep.	Fit, able, competent, qualified.
<i>Liyāqat</i> , ¹ subs.	Ability, qualification, capacity, merit.
<i>Ziyāda</i> ; <i>barhkar</i> . ²	More.
<i>Kam</i> , adj.	Less.
<i>Kamī</i> , subs., f.	Deficiency.
<i>Ūchā</i> , adj.	High.
<i>Ūchā, ī</i> , subs., f.	Height.
<i>‘Umr</i> , f.	Age.
<i>Barābar</i> , ³ adj., adv., and prep.	Equal ; continuously ; all along ; and <i>vulg.</i> , opposite.
<i>Jhūth</i> , f. subs., and adj.	Falsehood ; false.
<i>Jhūthā</i> , adj.	False ; liar. [<i>subs.</i> leavings of food].
<i>Hosh</i> , m.	Senses, proper senses.
<i>Hoshyār</i> .	Clever, sensible ; sober (not drunk) ; alert (of sentries).
<i>Hoshyārī</i> , f.	Cleverness ; carefulness ; soberness ; alertness.
<i>Dil</i> , subs.	Heart, mind (<i>lit.</i> and <i>fig.</i>).
<i>Rahm</i> , subs.	Pity, mercy.
<i>Rahm-dil</i> , adj.	Of pitiful heart.
<i>Sakht-dil</i> .	Hard-hearted.
<i>Sang-dil</i> ⁴	Stony-hearted.

¹ *Lā, iq* and *liyāqat* are derived from the same Arabic root.

² The Conjunctive Participle of *barhnā* “to increase.”

³ *Lit.* *bar-ā-bar*, P., “breast to breast.”

⁴ *Sang*, P., “a stone.”

<i>Narm-dil.</i>	Soft-hearted
<i>Nisbat</i> , f., and prep.	Proportion ; betrothal ; connection ; with reference to.
<i>Merī nisbat</i> (mē).	Compared to me, in comparison with me.
<i>Makkhan</i> , m.	Butter.
<i>Shorbā</i> , m.	Broth or soup.
<i>Namak</i> , m.	Salt.
<i>Namkīn</i> , adj.	Salty, salted ; savoury.
<i>Shauhar</i> .	Husband.
<i>Khāwind</i> .	Husband, or master.
<i>Jorū</i> .	Wife.
<i>Bībī</i> .	Wife, or lady.
<i>Bhā,ī</i> .	Brother ; chum, etc.
<i>Bahīn</i> .	Sister.
<i>Larḳā</i> .	Boy.
<i>Larḳī</i> .	Girl.
<i>Bhūl</i> , f.	Mistake, error.
<i>Bhūlnā</i> , int (<i>i.e.</i> does not take ne).	To forget ; <i>also</i> to make a mistake.
<i>Qalam</i> , m.	Reed ; pen ; cutting of a plant.
<i>Qalam karnā</i> .	To strike off with one blow, to cut right off aslant.
<i>Barha,ī</i> , m.	Carpenter.
<i>Barha,ī mistrī</i> , m.	
<i>Mistrī</i> .	Carpenter, blacksmith, or mason.
<i>Lohār</i> .	Blacksmith.
<i>Lohār mistrī</i> .	

Mere pās (lit. near me).

Shādī, f.

Kabhī.

Kabhī nahī.

Wahā.

Wahī (emphatic).

I have. [*Vide* L. 20 (e)].

Marriage or any celebration :
(in writing, "gladness").

Ever.

Never.

There.

In that very place.

LESSON 4.

(a)—*Bahut* (adj., adv.), when it means "many," takes either a singular or a plural noun, as : *bahut dīn tak*, *bahut mahīne tak*, or *bahut dīnō tak*, *bahut mahīnō tak*; but *bahut māl hai* "there is much wealth" It has a plural, as : *bahutō se pūchhā* "he asked (from) many."

(b)—This butter is too little. *Yih makkhan thoṛā hai*.

No, it is plenty. *Nahī, bahut hai*.

It is sufficient. *Kāfī hai*, or *bas hai*.

There is too little salt in the soup. *Shorbe* (or vulg. *shurwe*) *mē namak kam hai*.

Give (me) one more. *Ek aur do*.

These two are different, not alike. *Yih aur hai, aur wuh aur*.

This is some other man. *Yih aur ādmī hai*.

Oh! I've come to the wrong place (house) by mistake! *Haī! bhūle se¹ aur makān par ā-gayā*.

I have changed my mind [*lit.* now my intention is other (than it was)]. *Ab merā irāda aur hai*.

¹ *Bhūle se*, idiomatic for *bhūl se*.

I have more pens and books than your munshi has.	<i>Mere pās qalam aur kitābē tumhāre munshī (ke¹ qalam aur kitābō¹) se ziyāda hai.</i>
He has more planks than the carpenter has	<i>Us ke pās barha,ī mistrī se takhte ziyāda hai.</i>
This pepper (or chilli) is very hot.	<i>Yih mirch bahut tez hai.</i>
This tea is too strong.	<i>Yih chā bahut tez hai.</i>
It is quite near.	<i>Pās (or nazdīk) hī hai.</i>
I too am here.	<i>Maĩ bhī yahā hū.</i>
It is not at all, not in the least, hot here.	<i>Yahā kuchh bhī garmī nahī hai</i>
Only this one is good ; this one alone is good.	<i>Sirf yihī achchhā hai.</i>
This is the same tom that was here yesterday.	<i>Yihī wuh (or yih wuhī) billā hai jo kal yahā thā.</i>
His house is high, but mine is still higher, is even higher.	<i>Uskā makān ūchā hai, lekin merā (makān us ke makān se) aur bhī ūchā hai ; or Uskā makān ūchā hai, lekin merā makān us ke makān se bhī ūchā hai.</i>
Both are of equal length (lit. both are equal in length).	<i>Lambā,ī mē donō barābar hai.</i>
She is not old though she is older than I am, not younger.	<i>Wuh ziyāda ‘umr kī nahī hai, go-ki mujh se barī hai chhotī nahī.</i>

¹ Here *ke* as *qalam* is masculine ; the substantives following are of different genders. Note that the second substantive only is inflected.

He is a greater liar.	<i>Wuh ziyāda jhūthā hai.</i>
Which is nearer Delhi or Lahore?	<i>Yahā se kaun¹ nazdik hai, Dillī yā Lāhor?; or Dillī yahā se nazdik² hai yā Lāhor?</i>
The son is less sharp, clever, than the father.	<i>Betā bāp se hoshyārī mẽ kam hai.</i>
He is not in his right senses (he is mad or drunk, etc.).	<i>Wuh hosh mẽ nahī hai.</i>
He is in a swoon.	<i>Wuh be-hosh hai.</i>
He came to himself.	<i>Wuh hosh mẽ āyā.</i>
You had better go (<i>lit.</i> your going is better, or is good).	<i>Tumhārā jānā³ bihtar hai (or achchhā hai).</i>
Compared to him I am pitiful, soft-hearted.	<i>Us kī nisbat to, maī raḥm-dil hū.*</i>
He has more ability, merit.	<i>Wuh us se liyāqat mẽ barḥkar (or ziyāda) hai.</i>
Has his marriage ever really taken place?	<i>Us kī shādī kabhī hu,ī bhī hai?</i>
Stop!, Sufficient!, Cease!	<i>Bas karo.</i>
I have only one book.	<i>Mere pās śirf ek kitāb hai.</i>
I have just the one book.	<i>Mere pās śirf ek hī kitāb hai.</i>
Nice ⁴ warm milk.	<i>Garm garm⁴ dudh.</i>

¹ *Kaun* "who, which?" *Kyā* could not be used.

² Or *is jagah ke pās*, but not *yahā ke pās*.

³ *Jānā*, infinitive used as a noun, "going."

⁴ Note that the noun in this case is sing. The root idea in this repetition is *niceness* and not warmth.

LESSON 5.

(a)—In asking a question, Hindūstānī does not, like English, invert the words ; the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun* “who?”, *kyā* “what?”, *kahā* “where?”, etc., the use of which cannot be mistaken. When a sentence contains no such interrogative word, *kyā* or *āyā* may be used at the beginning, as: *Kyā yih tumhārā qalam hai?* “Is this your pen?” This word *kyā* is not necessary in speaking, as the tone of the voice indicates interrogation.

(b)—The Interrogative pronouns are both substantives and adjectives.

10 *Kaun* means “what?”, as well as “who?” and “which?”; but *kyā* means only “what?”. The difference between the two is that *kaun* is used before real nouns, while *kyā* is used before abstract nouns and adjectives, as: *Yih kaun kuttā hai* “what dog is this?”; but *Yih kyā bāt hai* “what is this, what’s all this?”; *Pūchhne mē sharm kyā hai* “what shame is there in asking?” *Kyā khūb* = “how nice!”

Note.—*Yih kyā chīz hai?* “what (thing) is this?” appears to be an exception to the rule.

(c)—Note the force of *kyā* in the sense of “rather.” *Ādmī kyā? deo hai* “man you call him? he is a devil” = *ādmī nahī, balki deo hai* “he is not a man but, nay, a devil.”

(d)—*Kaun* and *kyā* (as also *kahā*) are used in indirect as well as in direct questions, as: *Maī jāntā hū ki wuh kaun hai* “I know who he is,” and *maī nahī jāntā hū ki wuh kaun hai* “I don’t know who he is”; *maī jāntā hū ki wuh kahā hai* (= *jahā wuh hai mujhe ma’lūm hai*) “I know where he is.”

Remark.—According to Platts the first example is “unidiomatic and wrong”: according to him the governing clause in such sentences must be either directly or indirectly negative. This is, I think, a mistake: *vide* also last examples in lesson 6.

(e)—Interrogation often expresses a strong negation, as: *Mere pās rūpiya kahā hai?* “I have no money” (*lit.* where have I any rupees?).

(f)—To indicate a question, *kyū* (= “well?”) can be substituted for *kyā* at the beginning of a sentence, and can precede it. *Kyā* indicates a little surprise but *kyū* merely draws attention to a question: *Kyā wuh āwegā* ¹ “what! will he come?”; *Kyū wuh āwegā* ¹ “well, will he come?”; *Kyū? kyā wuh āwegā* ¹ “well? is he going to come?”

(g)—*Yih* “this” and *wuh* “that” are, in modern Urdu, the same in the nominative singular and plural; *ye* and *we* are not now used (except in Hindi).

(h)—*Kaun?* (gen. sing. *kiskā*, and gen. pl. *kinkā* “whose”). *Who? Which? What?*

Kyā? indeclin. [but *vide* p. 7 (e)]. *What? also How? How!*

Kaisā?, adj. and adv. *Of what kind?; How?; How!*

Kahā? *Where?*

Kidhar? *Whither?*

Kitnā?, adj. and adv. *How much?*

Kitne?, masc. pl. *How many?*

Kai? *How many?*

¹ Or *ā, egā*.

<i>Kab</i> ?	When ?
<i>Kyũ</i> ?	Why ? Well ?
<i>Kis wāste</i> (or <i>-liye</i>).	For what ? Why ?
<i>Is wāste</i> (or <i>-liye</i>).	For this, therefore.
<i>Kyũ-kar</i> ?	How ?
<i>Kāhe-ko</i> ¹ ?	For what ? Why ?
<i>Kāhe-kā</i> ?	Of what ?
<i>Dānā</i> , m.	Grain ; <i>vulg.</i> "gram."
<i>Chanā</i> , m.	"Gram," the chick-pea.
<i>Log</i> (gen. <i>logō kā</i>), pl.	People.
<i>Nām</i> , m. ; (<i>nāmī</i> , adj.)	Name.
<i>Be-wuqūf</i> .	(<i>Lit.</i> "without sense"), foolish.
<i>Khelnā</i> , tr. and intr.	To play.
<i>Tāsh khelnā</i> .	To play cards
<i>Khilonā</i> , subs.	Toy, plaything.
<i>Bajnā</i> , intr.	To sound, be played.
<i>Bajānā</i> , tr.	To play, make music.
<i>Gīt</i> , m.	Song.
<i>Gānā</i> , intr.	To sing.
<i>Gīt gānā</i> . ²	To sing a song
<i>Dil</i> , m.	Heart, mind (<i>lit.</i> and <i>fig.</i>).
<i>Diler</i> , adj.	Brave, bold.

¹ The nominative *kāhā* = *kyā* is used only in the Braj dialect of Hindī, and not in Hindūstānī.

² Cognate accusative, as *kūd kūdnā* "to jump a jump."

<i>Jān</i> , f.	Life; soul.
<i>Merī jān</i> .	My life; my dear.
<i>Jān-war</i> , m.	Animal.
<i>Zikr</i> , m.	Mention.
<i>Ṭarāḥ</i> , f.; gen. a prep.	Manner, way, like.
<i>Ṭarāḥ ṭarāḥ ke</i> or <i>kī</i> .	Of various kinds.

LESSON 6.

Who is it? It is I.	<i>Kaun hai? Māĩ hū̃.</i>
Who are those people?	<i>Wuh kaun log hai?</i>
What book is this?	<i>Yih kaun kitāb hai?</i>
What is your name?	<i>Tumhārā kyā nām hai?</i>
How foolish you are!	<i>Tum kyā be-wuqūf ho!</i>
What colour is it?	<i>Us kā rang kyā hai?</i>
What's all this, what has happened, what's the matter?	<i>Yih kyā hu,ā?</i>
Where (or when) can this thing be obtained? (simple question); or such a thing cannot be got again. ¹	<i>Aisī chīz kahā (or kab) milēgī? ²</i>
How much grain have they got?	<i>Un ke pās kitnā dāna hai?</i>
To what people do these horses belong?	<i>Yih ghōṛe kin logō ke hai?</i>

¹ If the latter meaning be intended, stress should be laid on the word *kahā* or *kab*.

² Future tense of *milnā* "to be obtained, etc."

- What relation is he of yours ? *Wuh tumhārā kaun hotā hai ?*
- You (Your Honour) here and why ? How is it you are here ? *Āp yahā kahā ?*
- Of what is this toy, play-thing, made ? *Yih khilonā kāhe-kā hai ?*
- How can you¹ fight with me ! or Who are you to fight with me ? *Tum mujh se kyā laroge ?*
- What kind of animal is this ? *Yih kaisā jānwar hai ?*
- What is the milk like ? *Dūdh kaisā hai ?*
- How big it is ! *Kaisā (or kitnā, or kis-qadar) barā hai !*
- How ill he is ! *Wuh kaisā bīmār hai ! (also = kis tarah bīmār ho saktā hai "how can he be ill ?").*
- However brave he may be. *Wuh kaisā hī diler ho.²*
- Not to mention his playing (setting aside his playing), his singing is excellent. *Uske bajāne kā kyā zikr, uskā gānā bhī bahut khūb hai.*
- The train must have come in a long time ago. *"Rel" kab kī ā-ga, ī hogī ?*
- How could the gait of the chakor partridge compare to hers ? (i.e. it could not compare). *Chakor uskī chāl kī tarah kyā chalegā ?³*

¹ But with a difference in intonation : *Kyā, mujh se tum laroge ?*
 "What ! do you want to fight with me ?"

² Aorist or Pres. Subj. of *honā*.

³ Future, 3rd per. sing. masc. of *chalnā* "to move, be in motion."

- I know what I have to do. *Maĩ jāntā hũ ki mujhe kyā kyā karnā chāhiye.*¹
- Now I understand what decision to give. *Ab maĩ samjhā² ki kyā faisala karnā chāhiye.*¹
- Black you call him? he's a griddle (i.e. as black as the bottom of a griddle). *Kālā kyā? tawā hai.*
- I know who the thief is. *Ma'lūm hai (or hu,ā) ki chor kaun hai.*
- I know what is in this box. *Mujhe ma'lūm hai ki is baks mẽ kyā kyā³ chīzē hai.*

LESSON 7.

The following is a paradigm, or example of the conjugation of the neuter or intransitive verb, *girnā*, "to fall." It may be observed that the tenses naturally divide themselves into three groups of three tenses each.

(a)—ROOT, *gir*, fall thou; Pres. Part. *girtā* (*hu,ā*) falling; Past Par. *girā* (*hu,ā*) fallen; Conj. Part. *gir-kar* or *gir-ke* (rarely *gir*⁴) having fallen; Adv. Part. *girte hī* immediately on, or in the very act of, falling, as soon as — fell; Noun of Agency and Future Part. *girne-wālā*, faller, or about to fall.

(1) *Tenses of the Root.*

AORIST. I fall, or may fall, etc.

1. *Maĩ gir-ũ*, I may or should fall, were I to fall. *Ham gir-ẽ*, we etc.

¹ *Chāhiye* "is necessary."

² Preterite.

³ *Kyā kyā*, 'what various (things).'

⁴ This shortened form often indicates more haste than the full form. *Vide* also L. 55 (d).

- | | | |
|----|-----------------------------|------------------------------|
| 2 | <i>Tū gir-e</i> , thou etc. | <i>Tum gir-o</i> , you etc. |
| 3. | <i>Wuh gir-e</i> , he etc. | <i>Wuh gir-ẽ</i> , they etc. |

Note that, though in Greek the Aorist is a past tense, in Hindi and Urdu it corresponds to a Present Subjunctive.

The FUTURE. I shall or will fall etc. is formed by adding to the Aorist, *gā* for the masc. and *gī* for the fem. sing. ; and *ge* for the masc. and *gĩ* for the fem. plur.

	m.	f.		m.	f.
1.	<i>Maĩ gir-ũ-gā</i>	<i>-gī.</i>		<i>Ham gir-ẽ-ge</i>	<i>-ge.¹</i>
2.	<i>Tū gir-e-gā</i>	<i>-gī.</i>		<i>Tum gir-o-ge</i>	<i>-gĩ.</i>
3.	<i>Wuh gir-e-gā</i>	<i>-gĩ.</i>		<i>Wuh gir-ẽ-ge</i>	<i>-gĩ.</i>

IMPERATIVE. Let me fall, etc. ; differing from the Aorist in the second pers. sing. only.

	Sing.	Plur.
1.	<i>Maĩ gir-ũ</i> , let me fall.	<i>Ham gir-ẽ</i> , let us etc.
2.	<i>Tū gir</i> , fall thou.	<i>Tum gir-o</i> , fall ye.
3.	<i>Wuh gir-e</i> , let him fall.	<i>Wuh gir-ẽ</i> , let them etc.

(2) Tenses of the Present Participle.

The CONDITIONAL. Had I fallen, or I would have fallen,² etc.

	m.	f.		m.	f.
1.	<i>Maĩ girtā</i> , or <i>girtī.</i>			<i>Ham gir-te</i> (m. or f.) ¹	
2.	<i>Tū girtā</i> , or <i>girtī.</i>			<i>Tum gir-te</i> , or <i>-tĩ.</i>	
3.	<i>Wuh girtā</i> , or <i>girtī.</i>			<i>Wuh gir-te</i> , or <i>-tĩ.</i>	

¹ *Ham* is always masc., except in the Punjab.

² Refers to time past, present, or future, but usually for past.

PRESENT. I fall, or am falling, etc.

- | | m. | f. | m. | f. |
|----|---|----|--|-----------------------|
| 1. | <i>Maĩ girtā hũ</i> , ¹ or <i>girtī hũ</i> . | | <i>Ham girtē</i> ² <i>haĩ</i> . | |
| 2. | <i>Tū girtā hai</i> , or <i>girtī hai</i> . | | <i>Tum girtē ho</i> , | or <i>girtī ho</i> . |
| 3. | <i>Wuh girtā hai</i> , or <i>girtī hai</i> . | | <i>Wuh girtē haĩ</i> , | or <i>girtī haĩ</i> . |

IMPERFECT. I was falling or used to fall, etc.

- | | m. | f. | m. | f. |
|----|--|----|--|----|
| 1. | <i>Maĩ girtā thā</i> , or <i>girtī thī</i> . | | <i>Ham girtē the</i> . | |
| 2. | <i>Tū girtā thā</i> , or <i>girtī thī</i> . | | <i>Tum girtē the</i> , or <i>girtī thī</i> . | |
| 3. | <i>Wuh girtā thā</i> , or <i>girtī thī</i> . | | <i>Wuh girtē the</i> , or <i>girtī thī</i> . | |

(3) Tenses of the Past Participle.

PRETERITE OR PAST TENSE. I fell.

- | | m. | f. | m. | f. |
|----|---|----|-------------------|------------------|
| 1. | <i>Maĩ girā</i> , ³ or <i>girī</i> . | | <i>Ham gire</i> . | |
| 2. | <i>Tū girā</i> or <i>girī</i> . | | <i>Tum gire</i> , | or <i>girī</i> . |
| 3. | <i>Wuh girā</i> , or <i>girī</i> . | | <i>Wuh gire</i> , | or <i>girī</i> . |

PERFECT. I have fallen.

- | | m. | f. | m. | f. |
|----|--|----|--|----|
| 1. | <i>Maĩ girā hũ</i> , or <i>girī hũ</i> . | | <i>Ham gire haĩ</i> . | |
| 2. | <i>Tū girā hai</i> , or <i>girī hai</i> . | | <i>Tum gire ho</i> , or <i>girī ho</i> . | |
| 3. | <i>Wuh girā hai</i> , or <i>girī hai</i> . | | <i>Wuh gire haĩ</i> , or <i>girī haĩ</i> . | |

¹ An old form of the Present, still used locally, is formed by adding *hũ*, etc., to the Aorist, as: *maĩ girũ hũ*, etc.; *haigā*, m., and *haigī*, f., are sometimes used for *hai*.

² *Ham* is always masc., except in the Punjab.

³ In verbs like *nikal-nā*, intr. "to come out, turn out," the Preterite is *niklā* and not *nikal-ā* as would be expected, so too *samajhnā*, *samjhā*.

PLUPERFECT. I had fallen.

m.	f.	m.	f.
----	----	----	----

- | | |
|---|-----------------------------------|
| 1. <i>Mañ girā thā</i> , or <i>girī thī</i> . | <i>Ham gire the.</i> |
| 2. <i>Tū girā thā</i> , or <i>girī thī</i> . | <i>Tum gire the, or girī thī.</i> |
| 3. <i>Wuh girā thā</i> , or <i>girī thī</i> . | <i>Wuh gire the, or girī thī.</i> |

(b) *Additional Tenses.*

1. Future Imperative 2nd pers. sing. and pl., *Tū* or *tum giriyo* "fall" (in the future). (This form is also used as a 3rd pers. sing. Precative, for the Deity).

2. Respectful Imperative, Respectful Aorist, or Impersonal Aorist 2nd person pl., (*Āp*) *giriye* please fall (now), one should fall (now). (In this form there is a slight idea of command).¹

3. Future Precative 2nd or 3rd persons pl., (*Āp*) *giriyeḡā* please fall (in the future). (In this form the *e* is no command).

4. *Wuh girtā ho* he may be falling; *wuh girtā hogā* he will or must be falling; *wuh girtā hotā* had he been (or he would have been) falling, etc. (of time past or present, not of future); *girā ho* he may have fallen; *girā hogā* he will or must have fallen; *agar wuh girā hotā* had he fallen, etc. (of past time only).

5. In transitive verbs, tenses formed from the Past Part. require the agent case (*ne*).

The personal pronouns, except when emphasis is required, may be omitted, especially in those tenses in which the endings clearly indicate the number and person, such as the Future.

(c) *The Negatives.* These are *mat*, *na*, and *nahī*. The first, prohibitive only, precedes or follows the Imperatives: it is imperious and so the modern tendency is to discard it.

Instead of *mat*, *na* can precede or *nahī* follow the Imperatives (or the Infinitive when the latter is used as an Imperative).

¹ In *āp gir* there is no command.

Nahĩ alone is used with the Present Tense.

With the Aorist and the Past Conditional, *na* is preferred, but *nahĩ* may be used.

(d) The next is a verb of extensive use and is conjugated precisely like the preceding :—

Honā, to Be or Become.

ROOT, *ho*; Pres. Part. *hotā* (*hu,ā*); Past Part. *hu,ā*; Con-junc. Part. *ho-kar* or *ho-ke* (rarely *ho*¹) having become; Adv. Part. *hote hĩ* immediately on becoming or happening, as soon as etc.; Noun of Agency and Fut. Part. *hone-wālā* be-er, or about to be or become.

(1) *Tenses of the Root.*

AORIST. I may be or should be, etc.

- | | |
|--------------------------------|----------------|
| 1. <i>Maĩ hũ.</i> ² | <i>Ham hõ.</i> |
| 2. <i>Tũ ho.</i> | <i>Tum ho.</i> |
| 3. <i>Wuh ho.</i> | <i>Wuh hõ.</i> |

FUTURE. I shall or will be, etc.

- | | |
|-------------------------------------|----------------------------------|
| 1. <i>Maĩ hũgā</i> , or <i>-gĩ.</i> | <i>Ham hõge.</i> |
| 2. <i>Tũ hogā</i> , or <i>-gĩ.</i> | <i>Tum hoge</i> , or <i>-gĩ.</i> |
| 3. <i>Wuh hogā</i> , or <i>-gĩ.</i> | <i>Wuh hõge</i> , or <i>-gĩ.</i> |

IMPERATIVE.³ Let me be, etc.

- | | |
|-------------------|----------------|
| 1. <i>Maĩ hũ.</i> | <i>Ham hõ.</i> |
| 2. <i>Tũ ho.</i> | <i>Tum ho.</i> |
| 3. <i>Wuh ho.</i> | <i>Wuh hõ</i> |

¹ *Vide* also Lesson 55 (d).

² Compare with the Pres. (Aux.) Tense, p. 9.

³ In this verb, identical with the Aorist.

(2) *Tenses of the Present Participle.*

INDEFINITE. Had I been, or (would that) I had been.

1. <i>Maĩ</i>	} <i>hotā</i> , or <i>hotĩ</i> .	1. <i>Ham hote</i> .
2. <i>Tū</i>		2. <i>Tum</i> } <i>hote</i> , or <i>hotĩ</i> .
3. <i>Wuh</i>		3. <i>Wuh</i> }

PRESENT. I am, or become etc.

1. <i>Maĩ hotā</i> -, or <i>hotĩ hũ</i> .	1. <i>Ham hote haĩ</i> .
2. <i>Tū hotā</i> -, or <i>hotĩ hai</i> .	2. <i>Tum hote</i> - or <i>hotĩ ho</i> .
3. <i>Wuh hotā</i> -, or <i>hotĩ hai</i> .	3. <i>Wuh hote</i> - or <i>hotĩ haĩ</i> .

IMPERFECT. I was becoming, or used to become.

1. <i>Maĩ</i>	} <i>Hotā thā</i> ,	1. <i>Ham</i>	<i>Hote the</i> .
2. <i>Tū</i>		2. <i>Tum</i>	<i>Hote the</i>
3. <i>Wuh</i>		3. <i>Wuh</i>	<i>hotĩ thĩ</i> .

(3) *Tenses of the Past Participle.*

PRETERITE OR PAST TENSE. I was or became.

1. <i>Maĩ</i>	} <i>Thā</i> or <i>hu,ā</i> ,	1. <i>Ham</i>	<i>The</i> or <i>hu,e</i> .
2. <i>Tū</i>		2. <i>Tum</i>	<i>The</i> or <i>hu,e</i>
3. <i>Wuh</i>		3. <i>Wuh</i>	<i>Thĩ</i> or <i>hu,ĩ</i> .

PERFECT. I have been or become.

1. <i>Maĩ hu,ā</i> -, or <i>hu,ĩ-hũ</i> .	1. <i>Ham hu,e haĩ</i> .
2. <i>Tū hu,ā</i> -, or <i>hu,ĩ-hai</i> .	2. <i>Tum hu,e</i> -, or <i>hu,ĩ-ho</i> .
3. <i>Wuh hu,ā</i> -, or <i>hu,ĩ-hai</i> .	3. <i>Wuh hu,e</i> -, or <i>hu,ĩ-haĩ</i> .

PLUPERFECT. I had been or become.

1. <i>Maĩ</i>	}	<i>Hu,ā thā,</i>	1. <i>Ham</i>	<i>Hu,e the</i>
2. <i>Tū</i>		or	2. <i>Tum</i>	<i>Hue the,</i>
3. <i>Wuh</i>		<i>hu,ĩ thĩ.</i>	3. <i>Wuh</i>	<i>hu,ĩ thĩ.</i>

1. Fut. Impera. *Hūjiyo* (irregular).
2. Respect. Impera, etc., *Hūjiye* (irregular).
3. Future Precative *Hūjiyegā* (irregular).¹

LESSON 8.

(a)—*Chīz*, pl. *chīzē*.

Ko,ĩ (with noun in sing.),
gen. *kīsī kā*; pl. *ka,ĩ*.

Ka,ĩ ek, or *ka,ĩ*.

Ko,ĩ nahĩ.

Kuchh.

Yih kuchh, or *itnā kuchh*.

Kitnā kuchh.

Ko,ĩ chīz.

Kuchh nahĩ.

Ko,ĩ ko,ĩ, pl.

Ba'z-e, or *ba'z*, pl.

Ghar, H., m.

Thing.

Some-one; any one; some;
any; one; a certain one;
about, nearly.

Several.

No-one.

Something; somewhat; at
all; some, a few.

All this, so much.

However much.

Something.

Nothing.

A few.

A few some (persons or
things).

House, home; family.

¹ The other additional tenses are regularly formed.

<i>Khāna</i> , P., m.	Compartment, case ; (<i>alone</i> it does not mean "house"). ¹
<i>Kabūtar-khāna</i> .	Pigeon-house, dove-cot.
<i>Sau</i> , or <i>sai</i> .	One hundred.
<i>Derh</i> .	One and a half.
<i>Bīs</i> .	Twenty.
<i>Ādhā</i> , adj.	Half.
<i>Ek do</i> , or <i>ek ādh</i> .	One or two.
<i>Maujūd</i> , adj.	Existent ; <i>also</i> present ; available.
<i>Hāzīr</i> , adj	Present ; ready.
<i>Khālī</i> , adj. and adv.	Empty ; vacant : only.
<i>Gharī</i> , ² f.	An hour ; a watch or clock.
<i>Bānglā</i> , m.	<i>Originally</i> a thatched house ; <i>now</i> any one-storied house (of European fashion) ; <i>also</i> the Bengali language.
<i>Dam</i> , m.	Breath, life ; a moment, a breath.
<i>Ek-dam</i> .	At once, immediately (<i>vulg.</i>) ; direct ; completely.
<i>Ek-dam se</i> .	All together.
<i>Be-dam</i> .	Out of breath.
<i>Fursat</i> , f.	Leisure ; opportunity.

¹ Except in Persian constructions

² Originally there were 60 *gharīs* in one day and night (*rāt din*), so one *gharī* was about 24 minutes.

Fursat pānā.

Kabūtar, m.

Kabūtarī, f.

Mahāgā, adj.

Mahāgī, f.

Sastā, adj.

Rūpiya, m. sing.

Rūpai, pl.

Rāy, f.

To get an opportunity.

A pigeon ; a cock-pigeon.

Hen-pigeon.

Dear in price.

Scarcity of provisions, famine.

Cheap.

A rupee ; money.

Rupees ; money.

Opinion.

(b)—(1) *Ko,ī* when it means “about, a few, nearly,” is not inflected, as : *Ko,ī das minit mē ā, o = das ek minit mē ā, o* “come in about ten minutes” ; grammatically this should be *kisī das minit mē*, but this latter is not the idiom. *Ko,ī dam mē* “in a few minutes” ; *kisī dam (mē)* “some time or other.”

The plural of *ko,ī* is *ka,ī* “several,” but *ba‘z-e* often takes its place : *ba‘z-e* may be used with or without a noun, but *ka,ī* always requires a noun after it ; *ba‘z-e kahte hai*, but *ka,ī ādmī kahte hai*.

(2) *Ko,ī* requires the noun and verb to be in the singular, as : *ko,ī din aisā ā, egā* “some such day will come” ; *wuh ko,ī gharī mē marā chāhtā hai* “he will die in a few hours.”

3. *Ko,ī* “a certain,” can also be substituted for the indefinite article *ek* “a, one” ; *vide (e)*.

(c)—*Kuchh* is sometimes used before persons, *vide* last examples in lesson 9 (b). In *Yih bhī kuchh ādmī hai* “he too is somewhat of a man,” *kuchh = kisī-qadr*, adv.

(d)—*Hogā*, “will be,” also signifies “must be,” as : *Wahā ek aur sher bhī hogā* “there must be, will be, yet another tiger there.”

(e)—*Ek* placed after number signifies “about,” as: *Sau ek* “about a hundred,” but *ek sau ek* “one hundred and one”; *das ek* “about ten” *Ek* also takes the place of the indefinite article in English, “a.”

Ek ādh means “one or two.”

LESSON 9.

(a)—In the sense of “present,” *hāẓir* is used for inferiors; and *maujūd* for superiors or inferiors, and also for things. *Das rūpiya maujūd hai* = “there is a sum of ten rupees in hand”; but *das rūpiya hāẓir hai* = “I have ten rupees at your service.” *Hāẓir* for things is used only to superiors.

(b)—Is there any one? (i.e. *Ko,ī hai?*
is any one in?)

Some one or other must be at home. *Ko,ī na ko,ī ghar mẽ hogā.*

There is no one (at home). *Ko,ī nahĩ hai.*

There is nothing, or it is nothing. *Ko,ī chīz nahĩ hai, or Kuchh nahĩ hai.*

There must be something in the house. *Ko,ī chīz ghar mẽ hogī.*

There must be something or other. *Kuchh na kuchh hogā.*

There must be about 150 rupees in hand. *Ko,ī derh sau rūpiya¹ maujūd hogā.*

There is some little salt. *Kuchh kuchh² namak to hai.*

¹ A collective noun takes a singular verb.

² Note the force of repeating the word. This matter is fully dealt with in Lesson 48.

There were about twenty persons present. *Bīs ek ādmī wahā maujūd the.*

About half a seer of milk. *Ko,ī ādh¹ ser dūdh.*

One or two horses. *Ek ādh ghoṛā.*

Some bungalow or other must be vacant. *Ko,ī na ko,ī bāgla khālī to hogā.*

In a few hours. *Ko,ī ghari mē.²*

In a few moments. *Ko,ī dam mē.*

What else ? or Of course. *Aur kyā ?*

I have no leisure now. *Is waqt mujhe fursat kahā ?*

Some say one thing and some another. *Ba'z-e kuchh kahte hāī, ba'z-e kuchh.*

This is nothing. *Yih kuchh bāt nahī.*

It is not so. *Yih bāt nahī hai.*

Some people are of one opinion and some of another. *Ba'zō³ kī kuchh rāy hai, ba'zō kī kuchh.*

There are a few people here. *Ko,ī ko,ī ādmī yahā hāī.*

There is a little grain. *Kuchh dāna hai.*

What is the matter ? Nothing. *Kyā hai ? Kuchh nahī.*

This is not at all good. *Yih kuchh achchhā nahī hai.*

I have no more ; (lit. near me is nothing more). *Mere pās aur kuchh nahī hai.*

They have several pigeons. *Unke pās ka,ī (or ka,ī ek) kabūtar hāī.*

How many ? *Kitne ?*

¹ Colloquial for *ādhā*.

² *Ko,ī ek ghari mē* = In about an hour.

³ Pl. of *ba'z*.

Everything is ready.	<i>Sab kuchh¹ taiyār hai.</i>
Of those summoned, some have come and some not.	<i>Jo log bulā,e ga,e the, un mẽ se kuchh² ā,e haĩ aur kuchh nahĩ.</i>
I will buy some of those bullocks.	<i>Un mẽ se kuchh² bail mol-lũgā.</i>
He is suffering all this affliction for your sake.	<i>Wuh tumhāre wāste yih sab kuchh dukh uṭhātā hai.</i>
However much you exert yourself (still) your object won't be obtained.	<i>Kitnĩ kuchh koshish karo maḡar tumhārĩ murād pūrĩ na hogĩ.</i>
Does such a thing ever ³ happen?	<i>Ko,ĩ³ (or kahĩ) aisā bhĩ hotā hai?</i>
He does not get angry with his servants, when they commit (only) one or two faults.	<i>Ek ādh bhūl ho-jāne par, wuh apne naukarō par ḡhuṣṣa nahĩ hotā.</i>

LESSON 10.

(a)—We shall next introduce a few verbs.

Day.	<i>Din. (m.).</i>	Night.	<i>Rāt (f.).</i>
City.	<i>Shahr (m.).</i>	A boat.	<i>Nā,o (f.).</i>
River.	<i>Daryā (m.).</i>	A tree.	<i>Darakḥt (m.).</i>
Forest.	<i>Jangal (m.).</i>	A road.	<i>Rāh (f.).</i>
A plain.	<i>Maidān (m.).</i>	Fruit.	<i>Mewa, Phal (m.).</i>

¹ *Sab ko,ĩ=sab log*, is vulgar.

² *Kuchh* here="some," an indefinite number; but *ka,ĩ*, or *ka,ĩ ek* "several, a few."

³ Note this use of *ko,ĩ* for *kahĩ*.

Water.	<i>Pānī</i> (m.).	Bird.	<i>Parind</i> (any bird) (m.).
Fish.	<i>Machhlī</i> (f.).		<i>Chīryā</i> (small bird) (f.).
Lane or narrow street. }	<i>Kūcha</i> , -e (m.).	Name.	<i>Nām</i> (m.).
		People.	<i>Log</i> (m. pl.).

Intransitive Verbs.

To stay, dwell. }	<i>Thaharnā</i> , <i>rahnā</i> .	To flow.	<i>Bahnā</i> .
To come.	<i>Ānā</i> .	To proceed, advance. }	<i>Āge barhnā</i> .
To go.	<i>Jānā</i> , <i>chalnā</i> .	To retreat, fall back.	<i>Haṭnā</i> .
To run.	<i>Daṛnā</i> .	To sit down.	<i>Baiṭhnā</i> .
To sleep.	<i>Sonā</i> .	To return.	<i>Phirnā</i> .
To arrive.	<i>Pahūchnā</i> .	To die.	<i>Marnā</i> (Past P. <i>marā</i> and <i>mū,ā</i> or <i>mu,ā</i>).

(b)—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, “The tiger eats flesh” = *sher gosht khātā hai*. Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb. The nominative and object may of course be much more complex than in the foregoing sentence; thus, “The tiger of the forest eats the flesh of all other animals” = *jāngal kā sher aur sab jānwarō kā gosht khātā hai*. In languages with regular cases, like Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī often, the accusative is the same as the nominative, and is to be determined merely by inference or posi-

tion. There are, however, in Hindūstānī instances in which it is necessary to distinguish the object by the addition of the post-position *ko*.

(c)—Bread ; a loaf.	<i>Rofī</i> (f.).	Meat.	<i>Gosht</i> (m.).
Butter.	<i>Makkhan</i> (m.).	Milk.	<i>Dūdh</i> (m.).
Wine.	<i>Sharāb</i> (f.).	Rice (boiled).	<i>Bhāt</i> (m.).
Tea.	<i>Chā</i> (f.).	Plate (any utensil).	<i>Bartan</i> (m.).
Any light meal.	<i>Nāshṭā</i> (m.).	Spoon.	<i>Chamcha</i> (m.).
Breakfast.	<i>Hāziri</i> (f.).	Sugar.	<i>Shakar</i> (m.).
		Sugar-candy.	<i>Misrī</i> (f.).
Knife.	<i>Chhurī</i> (f.).	A letter.	<i>Chitṭhī</i> (f.).
Fork ; spur ; thorn.	<i>Kāṭā</i> (m.).	News.	<i>Khābar</i> (f.).
Cold.	<i>Thandā</i> .	Clean, Pure.	<i>Ṣāf</i> .
Hot.	<i>Garm</i> .	Strainer.	<i>Ṣāfi</i> , f.
Sweet	<i>Mīthā</i> .	Ready.	<i>Taiyār</i> .

Transitive Verbs.

To throw.	<i>Phēknā</i> .	To learn (how to do.)	<i>Sīkhnā</i> .
To bring.	<i>Lānā</i> . ¹	To give.	<i>Denā</i> .
To make (prepare).	<i>Banānā</i> .	To say, tell.	<i>Kahnā</i> .
To eat.	<i>Khānā</i> .	To see, look.	<i>Dekhnā</i> .
To drink.	<i>Pīnā</i> .	To hear.	<i>Sunnā</i> .
To make, do.	<i>Karnā</i> .	To strike.	<i>Mārnā</i> .
To place, put.	<i>Rakhnā</i> .	To read ; study.	<i>Paṛhnā</i> .
To take away.	<i>Le-jānā</i> . ²	To write.	<i>Likhnā</i> .

¹ Does not admit of agent case (*ne*), as it = *le-ānā*, 'vide' L. 13 (c) 2.

² Though transitive in meaning this verb does not take *ne*, 'vide' L. 13 (a) and (c).

To call.	<i>Bulānā.</i>	To take.	<i>Lenā.</i>
(d)— <i>Kahnā.</i>		To say, tell ; to command ; to compose poetry.	
<i>Bolnā.</i> ¹		To utter sounds ; to speak.	
<i>Utarṇā</i> , intr.		To descend ; alight, dis- mount ; disembark ; halt on a journey ; put up at ; to cross over.	
<i>Utrā, ī</i> , t.		Descent.	
<i>Utārṇā</i> , tr.		To take down, etc.	
<i>Utarwānā</i> , caus.		To make to descend, etc.	
<i>Pul</i> , m.		Bridge.	
<i>Gārī</i> , f. (pl. <i>gāriyā</i>).		Cart ; carriage.	
<i>Thīkā</i> , m.		Contract.	
<i>Thīkā gārī</i> . (used in Bengal.)		Hackney-carriage.	
<i>Maza</i> , m.		Taste ; enjoyment.	
<i>Be-maza</i> .		Tasteless.	
<i>Phīkā</i> , adj.		Insipid, without taste.	
<i>Bukhār</i> , m.		Fever ; vapour, steam ; exha- lations from the ground.	
<i>Tap</i> , f.		Fever.	
<i>Charṇnā</i> , intr.		To climb ; to mount.	
<i>Charhānā</i> , caus.		To make to climb or mount.	
<i>Charhā, ī</i> , f.		Ascent ; invasion.	
<i>Toṭā</i> , m.		Male parrot.	

¹ Though transitive in meaning *bolnā*, like *lānā*, does not take *ne*, 'vide' L. 13 (a) and (c).

<i>Totī</i> , ¹ f. (<i>tūtī</i> , Pers.).	Female parrot.
<i>Argarā</i> , m.	A hackney-carriage stand ; a riding school.
<i>Haqq</i> , m.	Right, due.
<i>Haqqdār</i> , subs. and adj.	Rightful ; rightful owner.
<i>Mustahiqq</i> ² (<i>kā</i>), partic.	Deserving of, entitled to.
<i>Khāndān</i> , m.	Family (in the sense of lineage).
<i>Ta'rif</i> , f.	Praise ; (also, in writing, "specification").
<i>Ittifāq</i> , m.	Agreement, concord, chance.
<i>Nā-ittifāqī</i> , ³ f.	Discord, disagreement.
<i>Ittifāq-an</i> , adv.	By chance.
<i>Muttafīq</i> , Ar. partic.	United, agreed, unanimous.
<i>Nadī</i> , f.	River, stream.
<i>Mihnat</i> , f.	Labour.
<i>Mihnati</i> , adj.	Laborious, hard-working.
<i>Mithāī</i> , f.	Sweetmeats ; pudding.
<i>Sharābī</i> , m.	Drunkard, wine-bibber.
<i>Ri'āyat</i> , f.	Privilege, consideration, favour.
<i>In'ām</i> , m.	Reward of any kind.
<i>Bakhshish</i> , f.	Reward in money.
<i>Qulī</i> , m.	Coolie.

¹ There is also a small cage-bird called *tūtī* or *tūtī*, the common Rose-Finch (*Carpodacus erythrinus*).

² Derived from the Arabic root *haqq* : it takes the genitive.

³ *Be-ittifāqī* is vulgar.

<i>Bīch</i> , subs. m., and prep.	Middle; midst.
<i>Paidal</i> , subs. and adv.	Infantry: on foot.
<i>Qābil</i> , prep. and adj.	Fit, worthy, able.
<i>Qābīliyat</i> (<i>qābiliyyat</i>), f.	Fitness, merit.

LESSON 11.

(a)—The difference between *kahnā* and *bolnā*¹ is that the former is used of articulate speech only, whereas the latter, meaning “to utter sounds,” can be used of animals, as: *Merī totī boltī hai* = “my parrot is screaming or calling out,” but *Merī totī “Miyā Mitthū”² kahtī hai* = “my parrot says “Pretty Polly.” *Kahnā*, to say, tell, command; *bolnā*, “to speak.”

(b)—*Bolnā* is often vulgarly used for “to tell, to say,” but this is generally incorrect. It is, however, quite correct to say *Bolo mat* = “keep quiet, don’t utter words.”

Bolnā, however, may be correctly used before direct narration, as: *Wuh bolā ki “mā ā, ūgā”* “he said he would come (*lit.* he said ‘I will come’),” but *Sā, is ko bolo ki yahā āwe* (or *ā, e*) “tell the sais to come here (*lit.* tell the sais that he should come here)” is vulgar; *sā, is ko yahā āne (ko) kaho* (not *bolo*).³

(c)—The use of *bolnā* in such phrases as the following is colloquial:—*Āj aṛgare mē ghorā kuchh nahī bolā* “the horse did nothing, was quite quiet, to-day in the riding-school.”

(d)—*Charhnā* in its literal sense requires *par*, as: *Wuh*

¹ *Kahnā* requires *ne*—vide Lesson 13 (c), but *bolnā* does not.

² *Miyā*, a term of respect, as Mr.; *Mitthū* from *mīthā* “sweet.”

³ The use of *bolo* in such a case is incorrect. Vide L. 26 (c) (2).

darakht par charhā; but in its metaphorical sense (when a substitute for *ānā*) it requires the dative, as: *Mujhe bukhār charhā* (or *āyā*) "I've got fever."

(e)—He speaks good Persian. *Wuh achchhī Fārsī boltā hai.*

He composes good Persian verse. *Wuh achchhī Fārsī kahtā hai.*

This has no taste at all, it's insipid. *Is mē kuchh bhī maza nahī hai, phīkā hai.*

It is tasteless; it is *very* tasteless indeed. *Be-maza hai; bahut hī be-maza hai.*

There is very little water in the river, can you ford it? *Nadī mē thorā pānī hai, us se paidal utar-sakoge?*

No, we must cross by the bridge. *Nahī,¹ pul par se utarnā hogā.²*

I³ have fever since yesterday; it has not left me yet. *Kal se bukhār charhā³ hai, ab tak nahī utrā.*

I will make the carts cross by the bridge. *Gāriyō ko pul par se utarwā, ūgā.*

Are that family (i.e. its various branches) friendly with each other? *Us khāndān mē ittifāq hai?*

By chance I caught his eye. *Ittifāq-an merī ākh us se larī, or mere uske⁴ chār ākhē hu,ẽ.*

All are agreed or are unanimous. *Sab muttafiq hai.*

¹ *Na* for "no" is vulgar.

² The pronoun *ham ko* "to us" (or *tum ko*, etc., as the case may be) is understood.

³ The pronoun *mujh ko* (or whatever the person may be) is understood.

⁴ Probably for *mere uske darmiyān*; *ākh* is feminine. (Vide p. 62, line 11).

The native officers don't pull together.	<i>Sardārō ke bīch nā-ittiḡāqī hai.</i>
This is my right, just due.	<i>Yih merā ḡaqq hai. Nahī,</i>
No, it is a privilege.	<i>ri'āyat kī bāt hai.</i>
All are entitled to loot money.	<i>Lūṭ ke rūpai ke sab mustahiqq hai.</i>
This is an admirable, praise-worthy, creditable book.	<i>Yih kitāb ta'rīf ke lā,īq hai.</i>
This coolie is hard-working; he is entitled to a reward.	<i>Yih qulī miḡnatī hai, in'ām ke lā,īq hai or in'ām kā mustahiqq hai.</i>
He is worthy of pity.	<i>Wuh raḡm ke qābil hai.</i>
He got angry.	<i>Us ko ḡhuṣṣa chaḡhā (or āyā).</i>
I just 'sat on his head' till he consented to do this.	<i>Maī uskī gardan par chaḡhā jab jākar² yih kām karne ko rāzī hu,ā.</i>
Nice warm dishes (to eat).	<i>Garm garm khānā.³</i>

LESSON 12.

(a)—When the object of a transitive verb is definite or specific, the postposition *ko* is added, as a general rule; for example, *chhurī lā,o* signifies "bring (a) knife"; but for "bring *that* knife," the postposition *ko* is usually added; thus, *us chhurī ko lā,o*.

¹ *Kisī ke sir par baiṭhnā* is also the idiom.

² *Jab* is often, as here idiomatically used for *tab*. *Jab jākar* gives the idea of unwillingness, *vide* also Lesson 57 (e): "then and then only."

³ See last example in L. 4, and footnote.

EXAMPLES.

Put (the) water on the table.	<i>Pānī mez par rakho.</i>
Take away (the) sugar.	<i>Shakar (not ko) lejā,o.</i>
Clean (make clean) this plate.	<i>Is bāsan ko śāf karo</i>
Cool the water.	<i>Pānī ko thandā karo.</i>
(b)— <i>Isti'māl</i> , m.	Use.
<i>Isti'māl karnā.</i>	To use.
<i>Baratnā</i> , H. tr.	To use.
<i>Kām mē lānā.</i>	To use.
<i>Kām denā.</i>	To be useful.
<i>Wājib.</i>	Proper, fitting.
<i>Wājibī</i> , adj.	Fair, moderate.
<i>Naukar</i> , m.	Any servant.
<i>Naukarī</i> , f.	Service.
<i>Qīmat</i> , f. ; and <i>Qīmatī</i> , adj.	Price ; Costly.
<i>Lagām</i> , pl. <i>lagāmē</i> , f.	Bridle.
<i>Be-lagām</i> , adj.	Unruly, without bridle.
<i>Ghaṇṭā</i> , pl. <i>ghaṇṭe</i> , m.	Hour (= <i>gharī</i>) ; bell, gong.
<i>Sīrhī</i> , f.	Ladder: <i>also</i> stairs, steps. (For stairs the pl. <i>sīrhiyā</i> is generally used.)
<i>Jahāz</i> , pl. <i>iahāz</i> , m.	Ship.
<i>Paltān</i> , pl. <i>paltānē</i> , f.	Regiment of foot.
<i>Paṛā</i> , o, m.	Camping-ground, stage.
<i>Balki</i> , conj.	Nay, rather, moreover, but. ¹

¹ When "but" means "instead of" it must be rendered in Hindustani (not in Persian) by *balki*.

<i>Ṭhandā honā</i> , intr.	To become cold ; <i>also</i> to die.
<i>Bāt kātṇā</i> , tr.	To contradict : to interrupt.
<i>Satānā</i> , tr.	To tease ; harass ; persecute.
<i>Phurtī</i> , f.	Smartness.
<i>Phurtīlā</i> , adj.	Smart ; active.
<i>Bhalā-mānus</i> , Hindi, m.	Gentleman (<i>lit</i> good man).
<i>Karwā</i> , adj.	Bitter.
<i>Mūh karwā karnā</i> .	To look surly, give sour looks.

(c)—*Ko,ī naukar lā,o* means “bring me a servant,” but *naukar ko sāth lā,o* means “bring the servant with you,” implying that there is only one, or referring to one previously mentioned.

If however the object is lifeless, the *ko* is often omitted, as : *gārī kharī karo* “stop the cab.”

(d)—The *ko* of the direct object is added to (1) definite nouns ; (2) proper names ; (3) to the interrogative pronoun *kaun* ; (4) to personal pronouns ; (5) to persons. *Us ne kaun kuttā bhej-diyā?* , but *kis naukar ko bhej-diyā?* ; *mañ ne sab bhej-diyā* “I sent all (the things) ; *mañ ne sab bhej-diye* “I sent all (the dogs),” but *mañ ne sab ko* or *sabhō ko bhej-diyā* “I sent all (the persons).”

Remark.—The *ko* is, however, occasionally omitted even after persons. In, *us ne sirf tñ admī qatl kiye* “he killed only three of the men,” the omission of the *ko* gives the idea of men of no importance.

(e)—The *ko* is added to even indefinite nouns if its omission could cause any ambiguity, as : *Mañ samjhā ki ek jānwar ko dekhkar bhāgtā hai* “I guessed he was running away from some wild beast” ; omit the *ko* and *jānwar* might be mistaken for the subject.

In such sentences as, *Sirkā dūdh ko phārtā hai* "vinegar curdles milk"; *Agar ko,ī sharāb ko sharbat se badle* "were any one to exchange wine for sherbat," the *ko* cannot be omitted.

(f)—(1) The *ko* cannot, or should not, be used in the same clause as the sign of the indirect object (dative) and of the direct object (accusative). After verbs of giving and (often of) sending, *ko* is generally used for the dative; and the direct object therefore often cannot take *ko*. *Jān ko bhej do* "send John"; *Maī ne ek muḥarrir us ke pas bhej-diyā* "I sent him a clerk as a servant," but with *ko*, "I sent him one of my clerks (with a message)."

(2) Personal and demonstrative pronouns, however, have two forms of the dative and accusative, and advantage may be taken of this fact when both a dative and an accusative occur in the same clause; but *ko* will indicate the accusative, as: *Usko ek ṣāḥib ne mujhe* (not *mujh ko*) *diyā* "A *saḥib* gave it to me," but *mujhe ghar [ko] le-gayā* "he took me home"; *use* (dat.) *us ko sōp-diyā* "he made him over, entrusted him, to him." Instead of *in kitābō ko tum ko paṛhnā chāhiye* "you should read these books," write either, *In kitābō ko tumhē paṛhnā chāhiye*, or else *yih kitābē tumko paṛhnī chāhiyē*.

Remark.—It will be noticed in these sentences the accusative precedes the dative.

(3) If however a noun and a pronoun occur as direct and indirect object, the *ko* may indicate either the dative or the accusative but the accusative will come first.

(g)—After the demonstrative pronouns *yih* and *wuh*, with or without a noun, the *ko* can optionally be inserted or omitted, except after verbs of giving, etc., i.e. after verbs that take a dative as well as accusative, as: *Us ne wuh kitāb usko dedī* "he gave him that book"; *wuh do* "give me that," but either *us kitāb ko us ke pās bhej-diyā*, or *wuh kitāb us ke pas* (or *usko*) *bhej-dī*; *yih* (not *isko*) *sunkar*, "having heard this," but either *yih bāt* or *is bāt ko sunkar*. *Isko* or *usko* alone means "him, her, it."

(h)—It was stated in (d) that *ko* is used after persons. It may however be omitted after insignificant persons, as; *Tamām sipāhī wahā bhej-diye*, or *tamām sipāhiyō ko wahā bhej-diyā* "he sent all the soldiers there."

(i)—Examples of the *ko* of the indirect object or dative :
Ādhī rāt ko “at midnight”; *sanīchar ko* “on Saturday”;
Lāhor (ko) gaya “he has gone to Lahore”; *das rūpai ko*
 “for ten rupees”; *kitāb us ko bhej-dī* “he sent him the book,
 he sent the book to him.” It is also used with the infinitive
 as : *Wuh jāne ko taiyār hai* “he is ready to go.”

Remark.—The *ko* of the dative of ‘motion to’ is generally omitted, except in the Punjab. It is occasionally inserted to avoid awkwardness, as : *Leḍī Bāgh jā,o* “drive to the Eden Gardens,” but *Leḍī Bāgh ko tez hāk-ke chalo*, “drive us quickly to the Eden Gardens.” If *ko* is omitted in the last example, the sentence becomes clumsy, *vide* also L. 57 (f). The *ko* in adverbs of time may be omitted.

(j)—*Mārnā* with *ko* means either “kill” or “beat,” according to the context. Without *ko*, for animals of size, it means “to kill”; but for insects, etc., with or without *ko*, it can only mean “to kill.” *Jān se mārnā* means “to kill.”

(k)—You now speak good *Ab bahut achchhī Hindūstānī*
 Hindustani ? *bolte ho ?*

No—only moderate, so so. *Nahī, wājibī.*

Tell me its right, fair, price. *Iskī wājibī qīmat bolo.*

This is in use. *Yih to isti‘māl mē hai.*

I came down the hill in one *Maī pahār se ek ghanṭe mē*
 hour. *utrā.*

Dismount (from the horse). *Ghoṛe se utro.*

He came down the ladder *Wuh sīṛhī se utar-āyā.*
 (or stairs).

We, however, disembarked in *Ham log to Kalkatte mē jahāz*
 Calcutta. *se utre.*

- I shall put up at the hotel. *Maĩ to hotel mẽ utrũgã.*
- Help me to mount. *Mujhe ghore par charhã-do, or charhã,o.*
- It is hilly country, many ups and downs. *Charhã,ĩ utrã,ĩ bahut hai.*
- [Order]: The regiment will not halt at the next stage but at the one after *Paltan agle parã,o par na utregĩ balki¹ dũsre par.*
- I will give it to thee. *Maĩ usko tujhe dũgã.*
- Let me give that (may I give that) to thee ? *Maĩ wuh tujhe dũ.*

LESSON 13.

(a)—Before the tenses formed from the past participle² of a *transitive* verb, the nominative of the sentence assumes the Agent case with *ne*. The verb then agrees in gender and number with the *object*, thus, 'The man wrote a letter,' must be *ãdmĩ ne ek chitthĩ likhĩ* = 'by the man a letter (was) written.' If it is necessary to render the object very definite, and consequently to add *ko*, the verb must always be in the form of the third person singular *masculine*, as: "The man killed the tigers" = *mard ne sherõ ko mār-dālã* (masc. sing.); "The boy has struck the girl" *larke ne larķĩ ko mārã hai³* (masc. sing.).

(b)—*Balã*, f.

Calamity.

Balã se.

Hang it, I don't care.

¹ Not *lekin* here—*vide* Note 1, p. 53.

² That is, Preterite, Perfect, and Pluperfect.

³ With this exception, the trans. verb is conjugated like the intrans.

<i>Ghazab</i> , m.	Wrath ; also <i>ghazab kā</i> = adj., (idiomatically) terrible the devil of a, etc.
<i>Roza</i> , m.	Any <i>Muslim</i> fast.
<i>Fāqa</i> , m.	Going hungry, starving.
<i>Pesh</i> , prep. and adv.	Before.
<i>Ānā</i> , intr.	To come, etc.
<i>Kisī se</i> (or <i>-ke sāth</i>) <i>pesh ānā</i> .	To treat a person.
<i>Mihrbānī</i> , pl. <i>mihrbāniyā</i> , f.	Kindness.
<i>Jūtī</i> , pl. <i>jūtiyā</i> , f.	Shoe ; also boot.
<i>But</i> or <i>būt</i> , pl. <i>but</i> , m.	Any <i>English</i> shoe or boot.
<i>Muṣibat</i> , pl. <i>muṣibatē</i> , f.	Misfortune.
<i>Qismat</i> (no pl.), f.	Portion ; lot ; fate.
<i>Bad-qismatī</i> , f.	Ill-fortune.
<i>Naṣīb</i> (always pl.), m.	Fate ; lot, chance.
<i>Ma'ne</i> or <i>ma'nī</i> or <i>ma'na</i> , m., pl.	Meaning, purport.
<i>Us ke sāth</i> .	With, in company with, him.
<i>Sāthī</i> , pl. <i>sāthī</i> , m.	Comrade, companion.
<i>Thīk</i> , adj.	Proper, right.
<i>Haraj</i> (no pl.), m.	Inconvenience, interruption.
<i>Shor</i> (no pl.), m.	Noise.
<i>Shor o ghul</i> , or <i>ghulshor</i> (no pl.), m.	Much noise.
<i>Natīja</i> , pl. <i>natīje</i> , m.	Result, consequence.
<i>Kām</i> [mē] <i>ānā</i> .	To be useful ; also to be killed (in any noble strife).

<i>Kahānī</i> , pl. <i>kahāniyā</i> . f.	Story, tale (<i>sp.</i> fiction).
<i>Bolī</i> , pl. <i>bolīyā</i> . f.	Language, dialect; mode of speaking; street cry; bid at an auction; cries of bird or beast.
<i>Dūsarā</i> , adj.	Second; another; next.
<i>Bharā</i> , p. p.	Filled, brimful.
<i>Bhar</i> , adj.	<i>vide</i> (g) (below).
<i>Piyālā-bhar</i> , adj.	A cupful.
<i>Umr-bhar</i> , adv.	For the whole of one's life. life-long.

(c)—(1) *Kahnā* requires *ne*; *bolnā* does not.

(2) If the second part of a compound (transitive) verb is intransitive, *ne* is inadmissible, thus *us ne khāyā* "he ate." but *wuh khā-gayā* "he ate up." *Vide* L. 21 (a).

(3) Some few transitive verbs do not take *ne*: with a few it is optional; with a few others the use and omission of *ne* is a matter of new and old fashion.

(4) Formerly *ne* was not used with lifeless subjects; "Your coming has pleased me" *āp ke āne se māi bahut khush hu,ā*; but now-a-days *āp ke āne ne mujhe khush kiyā* is used, though rather stilted. In easy colloquial *ne* is not often used with lifeless things.

(d)—*Ānā* has various idiomatic uses besides "to come"; these are illustrated in L. 14 (a).

(e)—*Log*, pl. (gen. *logō kā*), "people" is sometimes used to form a plural. Since *ham* is often used for the singular "I," *log* is sometimes added to it to indicate the plural "we." Such plurals as *kutte log* "dogs" are very vulgar.

The Sahib treated us well.	<i>Ṣāhib ham logōke sāth barī mihrbānī se pesh ā.e.¹</i>
What is the meaning of this ?	<i>Is ke kyā ma'ne hāi ?</i>
This will interfere with my work.	<i>Is se mere kām mẽ haraj hogā ?</i>
What harm will there be if I (or you or he) do this ?	<i>Is kām mẽ kyā haraj hai ?</i>
I hope Your Honour is not inconvenienced by this row.	<i>Is shor o ghul se āp kā haraj to nahī hai ?</i>
This will have a bad result, the consequences will be bad.	<i>Is kā natīja burā hogā</i>
This thing will be useful.	<i>Yih chīz kām ā,egī.</i>
Ten men were killed in the battle (or war).	<i>Das sipāhī larā,ī mẽ kām ā.e.</i>
They are thirsting for his blood.	<i>Wuh us ke khūn ke² pyāse hāi.</i>
I am not hungering for wealth (property).	<i>Maī māl kā² bhūkhā nahī.</i>
This girl is much loved by her parents, is very dear to her parents.	<i>Yih larķī apne mā bāp kī² barī pyārī hai.</i>

(b)—Idioms :—

Violent anger.	<i>Balā kā ghussa.</i>
Terrible ³ injustice.	<i>Ghazab kī (or balā kī)³ nā-inṣāfī.</i>
A dreadful famine.	<i>Balā kī (or ghazab kī) qahṭsālī.</i>

¹ Plural for respect.

² Note these genitives.

³ In this sense *ghazab*, *balā* and *qiyāmat* have all the same force.

A terrible dacoity has occurred. *Ghazab kā dākā hu, ā.*

Paltry fellow! (*lit.* man worth two pice¹ or a half-penny). *Take¹ kā ādmī.*

You paltry slave-girl (*lit.* that cost 1½ rupees). *Deṛh rūpiāi kī kanīz!*

To encounter, come face to face with, any one suddenly (*lit.* two eyes become four). *Kisī se do chār honā.*

We met unexpectedly. *Merī uskī chār ākhē hu, ī.*

I am ready to start (*lit.* my foot is in the stirrup). *Merā, rikāb mē, pā, ō hai.*

To scold at nothing (*said of a scolding person*). *Hawā se laṛnā.*

To bargain, haggle. *Mol jol karnā.²*

I am keeping the fast (*voluntary*). *Māī roze se hū.*

He is starving (*fasting involuntarily*). *Wuh fāge se hai.*

He is mad about sport. *Wuh shikār ke pīchhe dīwāna hai.*

Just do this. *Zarā yih kām karo.*

Follow your nose; *also* = as the crow flies. *Nāk kī sīdh mē (jā, o).*

To be cautious (*lit.* to look right and left). *Dā, ē bā, ē dekhnā.*

¹ In Calcutta however *ṭakā* is a rupee.

² *Molnā* (used in Calcutta) and *mol-lenā*, tr., "to buy"; *mol*, m., "purchase": *jol* has no meaning. In Delhi *mol tol karnā*.

- Come at the usual time. *Ma'mūlī waqt par ānā.¹*
- It's an ordinary sort of horse. *Ma'mūlī ghoṛā hai.*
- Indifferent topics of conversation, small talk, etc. (*lit.* words of hither and thither). *Idhar udhar kī bātē.*
- Far and wide, I have to-day no match. *Āj, dūr tak, merā jawāb nahī.*
- A man named Muhammad said—. *Ek shakhṣ Muḥammad nām ne² kahā ki—.*
- To keep an appointment (*lit.* to come according to promise). *Iqrār par ānā.*
- Ah, I admire your cleverness. *Bas : tumhārī hoshyārī ke qurbān jā.ū (or jā,iye).*
- Pathans are the very devil. *Pathān log ghazab hote hāī.*
- My heart was broken by grief. *Gham se merā kalejā³ phat-gayā.*

LESSON 15.

(a)—*Saknā* means 'to be able, can' (Potential), and *chuknā*,⁴ 'to have done or finished' (Compleitive). When these govern another verb, the latter is not in the infinitive (as with us), but in the ROOT, which is always placed first ; the two together thus form a compound verb.

¹ Infinitive used as Future Imperative.

² *Nām* is in apposition to *Muḥammad*. Also *nāmī* "named," "famous."

³ Indians usually say "liver" where we say "heart."

⁴ No *ne*.

EXAMPLES.

He can (or is able to) speak our language.	<i>Wuh hamārī zabān bol-saktā hai.</i>
Are you able to read my writing ?	<i>Tum merā likhā¹ parh-sakte ho ?</i>
No one will be able to read this but yourself.	<i>Siwā,e tumhāre, ko,ī isko na parh-sakegā.</i>
He can speak a little English.	<i>Wuh kuchh kuchh (or, thori bahut) Angrezī bol-saktā hai.</i>
They have done eating.	<i>Wuh khā-chuke hāi.</i>
Have you done writing ?	<i>Tum likh-chuke ?</i>
They had done reading when I arrived there.	<i>Jab mī wahā pāhūchā (tab or to) wuh parh-chuke the.</i>
(b)— <i>Samajhnā</i> , ² (does not take <i>ne</i>).	To understand, consider, think.
<i>Samajh</i> , f. ³	Understanding.
<i>Samajh-dār</i> .	Intelligent.
<i>Samjhnā</i> , caus.	To cause to understand, to explain; to comfort, console; reason with; persuade.
<i>Nikalnā</i> , intr.	To come out; to turn out.
<i>Nikālnā</i> , tr.	To turn out, expel; also to break in a horse (educate it).

¹ *Likhā*, subs., "writing," but *likhā hu,ā* "something written."

² But *samajh-lenā* requires *ne*.

³ Verbal roots which are also nouns are usually feminine, as *mār* "beating." So too, Persian verbal roots, as *āmad* "coming."

<i>Ghalaṭ</i> , adj.	Wrong.
<i>Ghalaṭī</i> , pl. <i>ghalaṭiyā</i> , f.	Mistake, error.
<i>Hogā</i> .	Will be, must be (<i>vide</i> L 8) (<i>d</i>).
<i>Hu,ā hogā</i> .	Will have been, must have been.
<i>Balā</i> , pl. <i>balā,ē</i> , f.	Calamity.
<i>Balā se</i> (exclamation).	Never mind, hang it !
<i>Hāth</i> , pl. <i>hath</i> , m.	Hand.
<i>Andar</i> , P., } prep. and	In, inside.
<i>Bhītar</i> , H., } adv.	
<i>Bāghī</i> , m.	Rebel, mutineer.
<i>Yāghistān</i> .	Country across the border.
<i>Ronā</i> , intr.	To weep, shed tears.
<i>Saikṛā</i> , m.	A century, or a hundred.
<i>Saikrō ādmī</i> .	Hundreds of persons.
<i>Kharch</i> , m.	Expenditure, cost.
<i>Kharch karnā</i> .	To spend, expend.
<i>‘Imārat</i> , pl. <i>‘imāratē</i> , f.	Any masonry building.
<i>Pahūchnā</i> , intr.	To arrive.
<i>Pahūchnā</i> , tr.	To cause to arrive.
<i>Ki</i> , conj.	That.
<i>Gālī</i> , pl. <i>gāliyā</i> , f.	Abuse, specially filthy abuse.
<i>Gālī denā</i> .	To abuse.
<i>Koshish</i> , pl. <i>koshishē</i> , f.	Endeavour, attempt, striving.
<i>Burā bhalā kahnā</i> .	To abuse (English fashion) ; to rate.

<i>Māl</i> , m.	Property, goods; in the Punjab often 'cattle.'
<i>Daulat</i> (no pl.), f.	Riches, wealth.
<i>Māl-dār</i> , adj.	Possessed of property.
<i>Daulat-mand</i> , adj.	Possessed of riches.
<i>Muflis</i> .	Poor; also bachelor (<i>vulg.</i>).
<i>Paidā</i> , adj.	Born; apparent, evident.
<i>Paidā honā</i> .	To be born; to be produced; to be procured.
<i>Hā</i> (corrup. of <i>yahā</i> , = here).	= The French <i>chez</i> .
<i>Mere hā</i> ; <i>tere hā</i> = Fr. <i>chez moi</i> , etc.	At my place, etc.
<i>Shifā</i> (no pl.), f.	Cure (by <i>God</i> , not doctor).
<i>Shifā-khāna</i> , m.	Hospital.
<i>Bahuterā</i> , adj.	Much.
<i>Magar</i> , conj.	But (and in writing "perhaps").
<i>Chukānā</i> , tr.	To settle (a dispute, an account); to pay a debt.
<i>'Ilāj</i> , m.	Treatment, cure by <i>doctor</i> .

LESSON 16.

(a)—*Chuknā* "to be finished" sometimes expresses "already," as: *Wuh jā-chukā hai* "he has already gone."

(b)—It is usually better to insert *nahī* "not" between *saknā* and the verb-root; thus *maĩ likh nahī saktā hū* is better than *maĩ nahī likh saktā hū*; but both are right.

(c)—*Chuknā* with any verb is, in the *Preterite* only, used ironically for the Future, as: *Jī hā māi jā-chukā* = “I won’t go, i.e. Oh yes, I’ve gone (ironical); catch me going.”

Chuknā may be used in the Imperative, as: *Yih kām jald kar-chuko*. Should, however, the Imperative indicate time anterior to a second action, *chuknā* cannot be used, as: *Pahle yih kām kar-lo* (not *kar-chuko*) *tab dūsrā kām karnā*, “first do this and then that.”

(d)—*Śāhib* and *Miyā* as terms of respect require a plural verb.¹ *Śāhib*, with a singular verb, often indicates a loafer, or a half-caste in European clothes, and *Miyā*² with a singular verb is in the mouth of a Hindu a contemptuous expression for a Muslim.

(e)—I am unable to talk Hindustani. *Maī Hindūstānī bol nahī saktā hū.*

I do not know how to talk Hindustani. *Mujhe Hindūstānī bolī nahī ātī hai.*

I cannot do this (either = I won’t or I can’t). *Ham se yih kām nahī ho-saktā hai.*

Do you understand? (lit. have you understood what I said?). *Tum samjhe* (or not so correct *tum ne samjhā*)?

Do you understand as I go along? *Tum samajhte ho?*

Well, hang it, let him come in. *Balā se, usko andar āne do; bas.*

How much service have you? *Tumhārī kitne din kī naukari hai?*

¹ In such cases the adjective qualifying the subject must also be plural.

² In some parts of India *Miyā-jī* is a title for a school-master. The meaning of *miyā* varies in different districts.

The service in this hotel (or refreshment-room) is poor.	<i>Is hotal kā intizām achchhā nahī.</i>
The sepoy did good service for Government.	<i>Sipāhī ne Sarkār kī khidmat achchhī kī.</i>
What induced you to let these rebels stay with you ?	<i>Tum ne, kyā samajhkar, in bāghiyō ko apne pās rahne diyā ?</i>
He didn't understand me.	<i>Wuh hamārī bāt ¹ nahī samjhā.</i>
He did this at my persuasion.	<i>Us ne mere samjhāne se yih kām kiyā.²</i>
Comfort the boy, he's crying.	<i>Larke ko samjhā, o, rotā hai.</i>
I reasoned with him well, explained matters, but he didn't heed me in the least.	<i>Mañ ne usko bahut samjhāyā lekin usne ek na-mānī, or na-sunī,³ (or wuh kab suntā thā ?).</i>
Thousands of rupees must have been spent on this building.	<i>Is 'imārat mē hazārō rūpai kharch hu,^e hōge.</i>
He must have reached there by now.	<i>Ab tak wahā pahūch-gayā hogā.</i>
He is sorry that this turned out to be wrong.	<i>Usko afsos hai ki yih bāt ghalat niklī.</i>
He loaded me with filthy abuse, called me filthy names.	<i>Usne mujhe burī (or sarī) ⁴ gāliyāñ dī.</i>
He called me names (not filthy).	<i>Us ne mujhe burā bhalā kahā.</i>

¹ Not *ham ko*.² *Kiyā* "did"; *kyā* "what?"³ Idiom: feminine *bāt* understood.⁴ From *sarṇā* to be rotten; *sār-jānā* to go rotten.

Dinner is over.

Khānā ho-chukā.

What can be, or will have been, done by his exertions?—what is likely to have been done by his endeavours?

Uskī koshish se kyā hu, ā hogā?

What! from merely drinking wine has such a man of property become penniless?

Kyā, sharāb hī ke pīne se aisā māl-dār ādmī muflis ho-gayā?

A horse like this can never have been bred in your place.

Tumhāre hā̃ aisā ghoṛā kabhī paidā na hu, ā hogā.

I tried all sorts of remedies but I didn't get well.

Mā̃ ne bahutere 'ilāj kiye magar shifā na pā, ī.

'*Īd* is over.

'Īd ho-chukī.

When¹ I have finished this business, I will let you know.

Jab¹ yih kām kar-chukūgā (Fut.) to tumhē khabar dūgā.

LESSON 17.

Lagnā, intr.

To be attached, joined, etc.; to begin (and continue).

Lagānā, tr.

To affix, etc., etc.

Ghazab, m.

Wrath.

Shā'ir, m.

Poet.

Shi'r, m.

Poetry: also a couplet.

Āg, f.

Fire.

¹ *Jab* with Present Tense is temporal="whenever"; with Aorist or Future it means "when (conditional)" and sometimes "whenever."

Bhūkh, f.

Ṭopī, pl. *ṭopiyā*, f.

Jawān, adj. and subs.

Pīṭh, pl. *pīṭhē*, f.

‘Aql (no pl.), f.

‘Aql-mand, adj.

Peṭ, pl. *peṭ*, m.

Āsān, adj.

Asānī, subs.

Nishān, m.

Nishāna, m.

Nishānī, f.

Talwār, pl. *talwārē*, f.

Tītar, m.

Tītari, f.

Sher, m.

Shernī, pl. *sherniyā*, f.

Kunjī, H., pl. *kunjiyā* f. }

Chābī, H., pl. *chābiyā*, f. }

Tālā, H., pl. *tāle*. }

Quṣṭ, A., m. }

Chhitkanī, pl. *chhitkanīyā*, f.

Kasnā, tr.

Ṭag, adj. and subs.

Hunger.

Cap or hat (for head for gun, etc.).

Youthful; a youth.

Back.

Understanding, wisdom.

Wise.

Stomach, belly.

Easy.

Easiness.

A mark, sign; banner.

Target, butt.

Token, memorial.

A curved sword.

Cock grey-partridge.

Hen „ „ .

Tiger.

Tigress.

Key.

Lock or padlock.

Bolt.

To pull, draw tight; to tighten.

Tight, narrow, contracted; worried; in straits; a girth.

<i>Pīchhe</i> , prep.	Behind.
<i>Saraknā</i> , intr.	To shift from its place.
<i>‘Aish o ‘ishrat</i> , f.	·Luxurious living; debauchery.
<i>‘Phūl</i> , m.	Flower.
<i>Phal</i> , m.	Fruit; result.
<i>Mausim</i> , m.	Season.
<i>Hīla</i> , m. <i>hīle</i> , pl.	Trick, wile; false excuse.
<i>Dīwāna</i> , adj.	Mad.
<i>Dīwāna</i> , subs., pl. <i>dīwāne</i> .	Madman, madmen.
<i>Bannā</i> , ¹ intr.	To be made, prepared, fabricated; to be feigned, made like. ¹
<i>Banānā</i> , tr.	To make.
<i>Sawār</i> , adj. and subs.	Mounted on a horse, or in any conveyance: a horseman, trooper of Native Cavalry.
<i>Chitṭhī</i> , pl. <i>chitṭhiyā</i> .	Letter, <i>especially</i> official (in Urdu).
<i>Bahrā</i> , pl. <i>bahre</i> , adj.	Deaf.
<i>Jawāb</i> , pl. <i>jawāb</i> , m.	Answer.
<i>Jawāb denā</i> .	To answer; <i>also</i> to dismiss; and sometimes ‘to refuse.’
<i>Ārām</i> (no pl.), m.	Rest, quiet, ease.
<i>Bhāgnā</i> , intr.	To flee away, abscond (<i>not</i> to run).

¹ For some idiomatic significations of *bannā*, *vide* Lessons 38 and 55.

<i>Māh</i> , m.	Gardener (Hindu).
<i>Mālin</i> , pl. <i>mālinē</i> , f.	Gardener's wife.
<i>Gul</i> , pl. <i>gul</i> , m.	Flower; an ornamental flower; a spot on a pigeon, horse, etc.; <i>also</i> the burnt part of a wick.
<i>Gul karnā</i> .	To extinguish a lamp, candle.
<i>Gulāb</i> , pl. <i>gulāb</i> , m.	A rose; <i>also</i> rose-water.
<i>Dasta</i> , pl. <i>daste</i> , m.	Handle; a pestle; a packet; a quire of paper.
<i>Gul-dasta</i> .	Nosegay.
<i>Tornā</i> , ¹ tr.	To break (<i>lit.</i> and <i>met.</i>).
<i>Tūtnā</i> , ¹ intr.	To be broken.
<i>Qasam</i> , pl. <i>qasamē</i> , f.	An oath.
<i>Qasam khānā</i> .	To swear (<i>lit.</i> eat an oath).
<i>Garhā</i> or <i>gaddhā</i> , m., pl. <i>garhe</i> .	A pit.
<i>Mittī</i> , f.	Earth, mould; vulg. corpse, 'remains.'
<i>Bharnā</i> , tr. and intr. ²	To fill.
<i>Band karnā</i> , tr.	To close, stop, shut up.
<i>Dūbnā</i> , intr.	To sink; to set (of the sun, moon or stars); to be deluged; to drown, or nearly drown; be immersed in.
<i>Dubonā</i> or <i>dubānā</i> , tr.	To plunge into water, duck; cause to drown.

¹ Note the first *t* of *tornā* and *tūtnā*; soft and hard.

² But *bhar-denā* and *bhar-jānā*, tr. and intr. only.

<i>Pānī ke ūpar bahnā</i> , intr. ; and <i>bahānā</i> , tr.	To float ; to make to flow or float, or to wash away.
<i>Āsū bahānā</i> , tr.	To shed tears.
<i>Haiza</i> , m.	Cholera.
<i>Khaṛā</i> , adj.	Standing, erect ; halted.
<i>Khaṛā karnā</i> , tr.	To erect ; to stop from motion.
<i>Kurtī</i> , pl. ; <i>kurtiyā</i> , f.	A short coat, tunic.
<i>Jhāṛan</i> , pl. ; <i>jhāṛanē</i> , f.	A duster.
<i>Jhāṛnā</i> , tr. (<i>jhāṛnā</i> , intr.).	To sweep, to dust ; to shake dust or water off clothes ; to brush away with the hand ; to beat a jungle for game ; to shake fruit off a tree.
<i>Par jhāṛnā</i> , tr.	To moult, shed feathers.
<i>Jān-būjhkar.</i> ¹ }	On purpose.
<i>Qaṣḍ-an.</i> }	

LESSON 18.

(a)—The verbs *lagnā*, intr., “to begin” (Inceptive), *denā* (takes *ne*), “to grant permission” or “allow” (Permissive), and *pānā* (no *ne*²), “to get permission” or “be allowed” (Acquisitive), govern the Infinitive of another verb in the inflected state, that is, *-ne* instead of *-nā*.

(b)—The Conjunctive Participle (*jā-kar*, *jā-ke*, etc., “having gone”) serves to throw two or more short sentences into

¹ From *jānnā* to know and *būjhnā* to solve (a riddle).

² *Pānā* when it means “to find,” takes *ne*.

one; thus, "Go to my room, and bring me quickly my sword" *mere kamre mẽ jā-kar talwār jald lā, o*. Vide also L. 26 (d).

(c)—(1) The intransitive *lagnā* has many common idiomatic meanings besides "to begin, etc." Most of these are illustrated below.

(2)—After an infinitive, *lagnā* may take the place of the Subjunctive, as: *Maĩ wahā kyū jāne lagā*, "why should I go there?"; *maĩ wahā kyū jāne lagā thā* "why should I have gone there?"

(d)—(1) *Beginners* should avoid the construction known in English as the "error of the misrelated participle,"¹ that is, they should see that the participle and the finite verb refer to the same *grammatical* subject: *Mujh ko ghar jāke bukhār āyā* "I got fever after reaching my house," is quite correct Urdu, for though *bukhār* is the *grammatical* subject of the finite verb (while *mujh ko* is the dative case), still the *logical* subject is "I." The beginner, however, if he copies such constructions will make serious errors.

(2) The Conj. Participles *barh-kar* "more," and *khāss-kar* "especially" are adverbs.²

(e)—The substantive verb of a tense is often omitted in a negative sentence, as: *Maĩ us ke (or us se) milne ko kabhī nahī jātā [hū]* "I never go to see him."

(f)—The inflected infinitive before *saknā* (as *jāne saktā* for *jā-saktā*) is vulgar and incorrect.

(g)—His house caught fire. *Uske ghar mẽ āg lagī*.

¹ "The Shah spoke for three hours, when, becoming fatigued, the ministers left the *darbār*." It was the Shah who became fatigued, not the ministers.

² Compare the English "notwithstanding, concerning, etc."

I feel hungry.	<i>Mujhe bhūk lagī hai.</i> ¹
I don't like this place.	<i>Merā dil yahā nahī lagtā (hai).</i>
The youth has fallen in love with the girl.	<i>Jawān kā, larķī se, dil lagā hai (or lag-gayā hai).</i>
The horse has a sore back.	<i>Ghorē kī pīṭh lag-ga,ī.</i>
The hat does not suit her.	<i>Ṭopī us ko² achchhī nahī lagtī (hai).</i>
A wise man does not easily (quickly) take offence.	<i>‘Aql-mand ko ko,ī bāt jald burī nahī lagtī (hai).</i>
I made a good shot.	<i>Merī goṭī nishāne par ṭhīk lagī.</i>
I fell asleep.	<i>Merī ākh lag-ga,ī.</i> ³
I am always thinking about her.	<i>Merā dil har waqt uskī tarāf lagā-rahtā hai.</i>
When the sword struck him then—.	<i>Jab talwār us ko (or better us ke)⁴ lagī tab——.</i>
It will occupy only a short time.	<i>Faqat thoṛī der lagegī.</i>
I didn't get a single partridge.	<i>Ek bhī tītar mere hāth (mē) na-lagā.</i>
The key did not fit the lock.	<i>Chābī quṣl mē nahī lagī.</i> ⁵
Why should you go there?	<i>Tum kyū wahā jāne lage?</i>

¹ *Pyās* “thirst.” *Maī bhūkā pyāsā hū* “I am hungry and thirsty.” *Peshāb lagā hai* “I want to make water.”

² *Us ko* may mean “him” or “her” according to the context. If it is necessary to lay emphasis on the feminine, some word like *larķī*, or *‘aurat*, must be used.

³ For this form of this verb *vide* Lesson 23 (c).

⁴ *i.e.* *Uske badan mē* or *ko—vide* Lesson 20 (e) 4, etc.

⁵ Vulgarly *chābī lagī hu*ī hai* = “it is locked.”

He rose and began to say.	<i>Wuh uṭh-kar kahne lagā.¹</i>
I set fire to the house (<i>vide</i> also first sentence).	<i>Maĩ ne ghar mẽ āg lagā-dī.²</i>
Bolt the door (or window).	<i>Chhiṭkanī³ lagā,o.</i>
If he had not pulled the girth tight, the saddle would have slipped back.	<i>Agar wuh tāg kaske na lagātā, to zīn pīchhe ko sarak-jātā.</i>
The Rājā is a very dissolute person.	<i>Rājā ṣāḥib 'aish o 'ishrat mẽ lage-rahṭe⁴ hai.</i>
At this season the trees are in blossom.	<i>Is mausim mẽ darakhṭō mẽ (or par) phūl lage-rahṭe hai.</i>
He's a fine poet.	<i>Wuh ghaṣab kā⁵ shā'ir hai.</i>
A devil of a war took place.	<i>Ghaṣab kī laṛā,ī wāqī' hu,ī.</i>
He is the devil to work.	<i>Wuh balā kā miḥnatī hai.</i>
Try to lift this.	<i>Koshish karke isko uṭhā-lo.</i>
He pretended to be mad.	<i>(Hīla karke) dīwāna ban-gayā.</i>
I rode there.	<i>Maĩ wahā sawār ho-ke gayā.</i>
He has accomplished his business <i>by lying</i> .	<i>Apnā kām jhūṭ bol-kar nikālā hai (or nikāl-liyā hai).</i>
He <i>laughingly</i> said that—.	<i>Us ne hās-kar kahā ki—.</i>
The thief came silently (with stealthy steps).	<i>Chor chup-ke (dabe pā,ō⁶) āyā.</i>
Kindly tell me, please tell me.	<i>Mihrbānī kar-ke bolo (or kaho).</i>

¹ *Lagā* here equals 'began and continued.'

² *Lagā-denā*; for this form of verb *vide* Lesson 22 (c) 2.

³ Not *ko*—*vide* Lesson 12 (c).

⁴ *Hu*, *e* understood after *lage*. Plural of respect after *ṣāḥib*.

⁵ These two idioms *balā kā*—, and *ghaṣab kā*—, have either a good or bad sense.

⁶ *Se* understood after *dabe pā,ō*.

He pretended to be deaf and did not answer.	<i>Us ne, bahrā ban-ke, kuchh jawāb na diyā.</i>
Even after leaving here there is no rest to be obtained.	<i>Yahā se jā-kar bhī ārām na hī milne kā.¹</i>
He escaped with just his life.	<i>Apnī jān le-kar bhāg-gayā.</i>
The <i>mālī</i> made a bouquet of flowers.	<i>Mālī ne phūl tor² tor (ke) gul-dasta banāyā.</i>
He swore that——.	<i>Us ne qasam khā-kar kahā ki——.</i>
Fill up this hole (<i>lit.</i> this hole, having filled earth in it, stop it).	<i>Is garhe ko, mittī bhar-kar, band kar-do.</i>
When I got there, I found that I had come to the wrong place.	<i>Wahā jākar mujhe ma'lūm hu,ā ki "bhūle se aur makān par ā-gayā hū."³</i>
He sank, was nearly drowned, or was drowned.	<i>Wuh dūbā.</i>
He was drowned (dead).	<i>Wuh dūbke marā.</i>
He died of cholera.	<i>Wuh haīza karke mar-gayā.</i>
Does not a great boy like you feel ashamed (of doing such a thing) ?	<i>Tum ko, itne bāre ho-kar, sharm nahī ātī ?"⁴</i>
After striking him repeatedly, I turned him out of the house.	<i>Māñ ne us ko mār-mārke ghar se nikāl-diyā.</i>
He stood up and said that——.	<i>Us ne khare kokar kahā ki——.</i>

¹ For the signification of the Infinitive used like this, *vide* L. 32 (e).

² *Tor tor (kar)*: the repetition here expresses repeated action.

³ In Hindustani this is direct narration.

⁴ *Hai* understood; *vide* (d) and (e).

I stealthily tied a duster to his coat (tail).	<i>Maĩ ne chhupākar¹ ek jhāraṇ us kī kurtī se bādh-dī.</i>
He secretly put the letter in the fire.	<i>Us ne chhipākar chitṭhī āg mẽ dālī.</i>
By continually quarrelling he has worn out the whole house.	<i>Us ne lar lar-kar ghar bhar kī nāk mẽ dam kar-diyā² (or kar-rakhā) hai.</i>
I went away just before he came.	<i>Wuh³ āne bhī na pāyā thā ki maĩ chalā-gayā (= wuh āyā bhī na-thā ki maĩ chalā-gayā = wuh āne hī ko thā ki maĩ chalā-gayā).</i>

LESSON 19.

(a)—*Chāhnā*, “to be about to do” or “to be about to finish doing,” and *karnā*,⁴ in the sense of “to make a practice of,” “to be in the habit of (Frequentative),” often govern the past participle instead of the infinitive. The participle so governed is always in the form of the singular masculine in *ā*.⁵ Thus—

EXAMPLES.

He is in the habit of reading every morning.	<i>Wuh har ṣubḥ ko paṛhā-kartā hai.</i>
--	---

¹ Also *chhipākar*.

² *Nāk mẽ dam karnā* (lit. “to bring the breath into the nose”) an idiom for “to worry, wear out”: the intransitive is *nāk mẽ dam ānā*. *Kar-rakhā* signifies “has kept the house in a state of—.”

³ Note no *ne*.

⁴ *Karnā* in this sense is intransitive. Vide also L. 20 (d).

⁵ The Past Part. of *Jānā* in such cases is regular, i.e. *jāyā* and not *gayā*; also in the passive *mujh se wakā jāyā na gayā*—“I could not venture to go there.”

He is in the habit of writing something every day. *Wuh har roz kuchh likhā-kartā hai.*

He used always to give (make) this injunction to the scholar. *Wuh hamesha shāgird ko yih tākīd kiyā-kartā thā.*

I am about to finish learning Hindustānī. *Mañ Hindūstānī zabān sikhā chāhtā hū.*

I am going to finish writing this letter. *Mañ yih chitṭhī likhā-chāhtā hū.*

(b)—The form *chāhiye* of the verb *chāhnā* is used impersonally, like the Latin “decet,” and “oportet,” or the French “il faut,” as : *chāhiye ki tum jā, o*, “you must or ought to go, it is necessary that you go.” This form of *chāhnā* is often followed by the Aorist, as in the preceding example, but more often it is construed with the uninflected infinitive, the subject being put in the dative case, as : *tumko jānā¹ chāhiye*. It used also to govern the Past Participle of the verb, as : *Adab sikhā chāhiye*, “it is proper (or necessary) to learn good manners” ;² but this construction is at present met with only in the expression *dekhā chāhiye* “let us see (what happens).” Vide also L. 32 (c).

(c)—*Dastāna*.³

Glove.

Joṛā, H., m. }
Juṭṭ, P., m. }

A pair, i.e. a couple ; a suit of clothes.

Joṛā khānā.

To pair.

¹ *Jānā* is the subject of *chāhiye*.

² Vide L. 33 (a). *Chāhiye* is also considered ‘Desiderative,’ vide L. 20 (b).

³ From the Persian *dast* “hand” ; it ends in the Persian silent *h* ; vide note 2, p. 16.

<i>Jorī</i> ."	A pair (two) of horses, clubs, or dumb-bells; of sepoy's, brothers, etc.
<i>Juṣṭī karnā</i> or <i>juṣṭ honā</i> .	To pair.
<i>Tīrath</i> , m.	A Hindu pilgrimage, or place of pilgrimage.
' <i>Ādat</i> , pl. ' <i>ādatē</i> , f.	Habit, custom.
<i>Hāl</i> , m., Ar. pl. <i>aḥwāl</i> , ¹ m.	State, circumstances.
<i>Hālat</i> , f ; Ar. pl. <i>ḥālāt</i> , m.	State, circumstances.
<i>Dekhnā</i> , tr.	To look, see.
<i>Dikhānā</i> , caus.	To show.
<i>Dikhā,ī</i> , subs., f.	Appearance, view; money paid for seeing any <i>unusual</i> sight.
<i>Dikhā,ī denā</i> , intr. (no <i>ne</i>).	To appear, seem.
<i>Zamīn</i> , f.	Land, ground; the earth.
<i>Zamīn-dār</i> .	A land-owner.
<i>Ghoṛā</i> , m.	Horse; also cock of a gun. ²
<i>Ghoṛī</i> , f.	Mare; also a saddle-stand, and a clothes-horse.
<i>Ṭaṭṭū</i> , m.	Pony.
<i>Ṭaṭwānī</i> , f.	Pony-mare.
<i>Kambal</i> or <i>kammal</i> , m.	Blanket.
<i>Chādar</i> , pl. <i>chādarē</i> , f.	Sheet (of cloth or metal).
<i>Kal</i> , adv.	To-morrow; yesterday.
<i>Kal</i> , f.	An instrument, machine.

¹ Sometimes, in Urdu, used as a singular.

² Also the Knight in chess.

<i>Kal k̄a ghorā.</i>	A mechanical horse.
<i>Mā̄, pl. mā̄, ē, f.</i>	Mother.
<i>Bāp, m.</i>	Father.
<i>Mā̄-bāp, m., pl.</i>	Parents.
<i>Ākh, f., pl. ākhē.</i>	Eye; <i>also</i> a "good eye for."
<i>Ākh ānā, intr.</i>	To have ophthalmia.
<i>Tasma, m.</i>	Strap.
<i>Nīl, m.</i>	Indigo.
<i>Nīlā, adj.</i>	Drak blue.
<i>Khāsnā, intr.</i>	To cough.
<i>Khāsi, f.</i>	A cough.
<i>Hāsnā, intr.</i>	To laugh.
<i>Chalnā, intr.</i>	To move, to come in motion.
<i>Bachnā, intr.</i>	To be saved, get off, remain over, be spared; to avoid a <i>threatened</i> ill.
<i>Bachānā, tr.</i>	To save, etc., etc.
<i>Khatt, m.</i>	Writing, line; <i>also</i> a letter.
<i>Dast-khatt, m., pl.</i>	Signature.
<i>Phisalnā, intr.</i>	To slip, slide.
<i>Ghusnā (mē), intr.</i>	To enter (by force or hurriedly).
<i>Bachcha, m.</i>	The young of anything.
<i>Chūhā, m.</i>	Rat.
<i>Chūhī, f.</i>	Mouse.
<i>Uṭhnā, intr.</i>	To rise up; swell; rise from sleep.
<i>Uṭhānā, tr.</i>	To raise; to awaken; to suffer.

LESSON 20.

(a)—With the past tenses of *chāhnā*, the agentive *ne* may be used or omitted; both are right. If however the subject is without life it is better to omit *ne*, as: *Maĩ ne* (or *maĩ*) *chāhā ki usko zāra dekh-lū*, but *merā dil chāhā ki usko zāra dekh-lū* “I wanted to see him for a minute”; ‘*aurat chāhī* (or ‘*aurat ne chāhā*) *ki yahā se bhāg-jā*,^e or ‘*aurat kā dil chāhā ki yahā se bhāg-jā*,^e “the woman wanted to abscond.”

(b)—*Chāhnā* may also govern the uninflected (not inflected) infinitive, but the sense is different. *Chāhnā* with a past participle *properly* signifies “about to do” or “about to finish doing”; with an infinitive “wishes to do (desiderative),” as: *Hindūstānī sikhā chāhtā hū* “I am about to finish learning Hindustani”; *Hindūstānī sikhnā chāhtā hū* “I want to learn Hindustani.” These two expressions however are often incorrectly used for each other, as: *yih kām āj kiyā* (or *karnā*) *chāhiye* “you must do this to-day.”

(c)—*Chāhnā* also signifies “to love, to like,” as: *Mā betē ko chāhtī hai* “the mother loves her child.” *Chāhat*, subs. f., “love”; *chā*,^o “fonding.”¹

(d)—When *karnā* means “to be in the habit of,” *vide* L. 19 (a), the agentive *ne* cannot be used. In the Present, Imperfect, or Perfect Tenses, *karnā* indicates habitual action; but in the Preterite Tense either habitual or continued action. The Pluperfect does not appear to be used.

Remark.—The expression *wuh kiyā kiyā* is not in use.

(e)—There is in Hindustani no verb “to have.” (1) If the thing possessed is saleable, the preposition *pās* is used, as:

¹ For *chāhiye* “it is necessary,” *vide* L. 32 (c).

Us ke pās zamān hai “he has land”; *mere pās* (or *yahā*)¹ *naukar hai* is an exception.

(2) If the possession is unsaleable, the masculine inflected genitive, or the dative case, is used, as: *Us ke* (or *usko*) *ek betā hai* “he has a son” (a general statement); *bichchhū* (sing.)² *ke* (or *ko*) *ākh nahī hotī* “scorpions have no eyes.” *Vide* also L. 60 (e).

But in *us kā* (uninflected) *ek betā hai*, some word is emphasised, as: “*He* has a son,” or “he has *one* son,” or “he has a *son* (not a daughter).”

(3) If the thing is ideal, not real, the dative only is used, as: *Mujhe fursat nahī hai* “I have no leisure.”

(4) For limbs, etc., the proper genitive is used, and for such sentences as “she has blue eyes” the Urdu idiom is “her eyes are blue” *us kī ākhē nīlī hāi*; *us kī nāk lambī hai*, “his nose is large” (in English “he has a large nose”).

Remark I.—In, *Ek gadhā jis ke dum na-thī*, “an ass that had no tail,” the explanation is that *badan mē* is understood. Compare, *us ke choṭ lagī* “he was hurt, bruised, etc.”; *ghoṛe ne uske lāt mārī* “the horse kicked him, etc., etc.”

Remark II.—*Mujh pās*, and *us pās*, and *tum pās*, are sometimes colloquially used for *mere pās*, *us ke pās*, and *tumhāre pās*.

(g)—When two separate nouns of different genders occur together as a semi-compound, the masculine or more worthy gender will predominate, as: *rotī-makkhan*, m. sing. “bread and butter”; *chharrā-bārūt*, m. sing. “powder and shot”; *mā bāp*, m. pl. “parents”; *hisāb-kitāb*, m. “accounts.”

(h)—*Pās* also signifies “to” when the motion is towards

¹ *Vide* L. 64 (c) (3).

² Masc. and declined like *mard*: the nom. pl. is also *bichchhū*.

living beings or things that cannot be entered ; as : *Us ādmī ke pās* (not ko) *jā,o* “go to that man” ; *ghorē ke pās* (not ko) *jā,o* “go to the horse.”

(g)—Is it near here ?

Wuh is jagah ke pās hai ?

It is quite close.

Pās hī hai.

It is near here

Yāhñ se nazdīk hai.

She continued writing.

Wūh¹ likhā kī.

This always used to happen.

Yih bāt¹ (hamesha) hu,ā kī (= hotī-rahī).

He has both a horse and a pony.

Uske pās ghorā (bhī) hai aur ṭaṭṭū bhī hai.

He has both a blanket and a sheet.

Uske pās kambal bhī hai aur chādar bhī hai ; or uske pās kambal aur chādar donō hai (for lifeless things hai is better than haī).

I have nothing at all.

Mere pās kuchh bhī nahī hai.

This is the same (that very) horse which I had yesterday.

Yih wuhī ghorā hai jo kal mere pās thā.

He has no parents.

Uske mā-bāp nahī haī.

His (or her) eyes are blue.

Uskī ākhē nīlī haī.

I have a severe cough.

Mujhe sakht khāsī hai.

Whose mare is this ?

Yih ghorī kiskī hai ?

Whose ponies are these ?

Yih ṭaṭṭū kin logō ke haī ?

This pony-mare is the *khān-sāmā's*.

Yih ṭaṭwānī khānsāmā kī hai.

Come to me to-morrow.	<i>Mere pās kal ānā.¹</i>
He has seven or eight pairs.	<i>Uske pās sāt āih joṛe hai.</i>
In the opinion of Hindus, pilgrimage is a meritorious act.	<i>Hindū,ō ke nazdīk tīrath jānā pun² hai.</i>
He is in the habit of taking wine.	<i>Usko sharāb pīne kī 'ādat hai ; or wuh sharāb piyā kartā hai.</i>
They don't know anything about it (<i>lit.</i> to them the state of this is not at all known).	<i>Unko, iskā hāl, kuchh ma'lūm nahī hai.</i>
Fasten the strap tight.	<i>Tasma kaske bādho.</i>
This pigeon belongs to that hen.	<i>Yih kabūtar is kā joṛā (or jūft) hai.</i>
These two pigeons are a pair.	<i>Yih donō kabūtar joṛā hai.</i>
Patna is about to become a London.	<i>Yih Patna bhī Landan hu,ā chāhtā hai.</i>
He has no eyes for a horse.	<i>Us ko ghorā pahchānne kī ākh nahī hai = us kī nazar achchhī nahī hai.³</i>
He has just closed his eyes, fallen asleep.	<i>Us kī ākh abhī lagī hai.</i>
He is on the point of falling.	<i>Wuh girā chāhtā hai.</i>

¹ The infinitive can be used as a future imperative but is less imperious. When used as a *present* imperative it is polite.

² *Pun*, only used by Hindus, is "religious merit rewarded by Heaven"; opposed to *pāp* "sin"; *pāpī* "sinner." The Muslim equivalent for *pun* is *ḡawāb*, and for *pāp* is *ḡunāh*.

³ Meaning of the latter depends on the context; it may also mean "he has poor eye-sight" or "he eyes women evilly."

LESSON 21.

(a)—Hindustani abounds in compound Intensive verbs. A verb is rendered intensive by employing its root only, and suffixing some other verb. The root of the principal verb is invariable, but the suffixed verb is fully conjugated; thus, *mārṇā*, to beat, becomes intensive by adding the verb *ḍālṇā*, whereby *mār-ḍālṇā* signifies “to kill downright”; so, *ḍāl-denā*, “to throw down”; *bol-uṭhnā*, “to speak out”; *mar-jānā*, “to die”; *kho-denā*, “to lose”; *tor-denā*, “to break to pieces, to smash.” Almost every verb may be rendered intensive. The ‘servile’ verb of an intensive, often lays aside its primitive meaning. *Vide* also J. 13 (c) (2).

(b)— <i>Zillat</i> , f., pl. <i>zillatē</i> .	Disgrace, baseness.
<i>Khiffat</i> , f.	A slight, affront.
<i>Āwāz</i> , f., pl. <i>āwāzē</i> .	Sound, voice.
<i>Dabnā</i> , intr.	To be pressed, squashed; be buried beneath; restrained, kept in check; quelled.
<i>Dabānā</i> , tr.	Press, squash, etc., etc.
<i>Dabā</i> , o, m.	Pressure, influence.
<i>Rāh</i> , pl. <i>rāhē</i> , f.	Road, way, path.
<i>Rāhī</i> , m.	Traveller on road = <i>jānewālā</i> .
<i>Ham-rāh</i> , prep.	In company with.
<i>Intizār</i> , m.	Watching, waiting for.
<i>Intizār khīchnā</i> ¹ or <i>karnā</i> (or — <i>mē rahnā</i>).	To wait for, expect anxiously.
<i>Kisī kī rāh dekhṇā</i> .	To wait for, expect anxiously.

¹ The causal is with *khīchwānā* or *karānā*.

Rāh dikhānā, caus.

To make a person to wait;
also to show the way.

Duhrānā, tr. and intr.

To repeat, say a second time,
repeat after; *also* to double,
fold in two; (tr.): to occur
again (intr.).

Hafta,¹ m.

Week.

Nahr, pl. *nahrē*, f.

Artificial canal or stream.

De-mārṇā, tr.²

To dash against.

Ho-lenā, intr.

To accompany (*kisī ke sāth* or
pīchhe): *sometimes* to be
over, finished outright; *also*
to pass by, see on the way.

Girṇā, intr.

To fall (from a known source).

Paṇṇā, intr.

To lie down, be in a lying
state; happen; *metaphori-*
cally to fall; to fall (from
unknown source).

Gir-paṇṇā, intr.

To fall *suddenly* (inten.).

Girānā, tr.

To cause to fall, knock down;
also to let fall or drop.

Ṭāp, pl. *ṭāpē*, f.

Pawing of fore-foot.

Ṭāp mārṇā.

To paw the ground with the
fore-foot (of a horse).

Ro-lenā, intr.

To weep one's fill, take ones'
fill of weeping.

So-lenā, intr.

To sleep one's fill.

¹ From the Persian *haft* "seven."

² *De-mārṇā* = *chhor-mārṇā* "to bequeath"; the former requires *ko*
and the latter *ke wāṣṭe*.

LESSON 22.

(a)—*Denā* in the following idiomatic compounds does not admit of *ne*,¹ the verbs being regarded as intransitive.

<i>Samjhā,ī denā</i> , intr.	To be understood.
<i>Dikhā,ī denā</i> , intr.	To appear, show.
<i>Sunā,ī denā</i> , intr.	To be heard.
<i>Pakṛā,ī dena</i> , intr.	To allow oneself to be caught.
<i>Chal-denā</i> , ² intr.	To move off, clear off.

Remark.—*Denā* in the Imperfect tense “was giving” (and sometimes in the Present) signifies “to offer.”³ *Kām denā* “to be useful,” is transitive, and requires *ne*. *Sāth denā* “to accompany,” is properly transitive and takes *ne*; *vide* also p. 53 foot-note 1, Urdu of “Sepoy to Subadar.”

(b)—The subjoined or ‘servile’ verb of an Intensive, (1) modifies or strengthens the first verb; (2) sometimes the meaning of both verbs is retained, in which case the first part of the compound is the shortened form of the Conjunctive Participle, as: *us gāw ko dekh ā,o*, lit. “having seen the village return here”; *maĩ us ke makān ho-āyā hū* “I have been to his house and come back.”

The use of the ‘servile’ verb is, to a great extent, governed by rule, as will be discovered by a study of the following.

(c)—(1) *Denā* and *Lenā*. In compounds, *denā* usually signifies doing a thing for some one else, but *lenā* for oneself, as: *Yih rūpiya bāt-do* “divide this money amongst them” (i.e. give

¹ So too with *-lenā* as in *ho-lenā*.

² *Denā* here is simply intensive and does not signify ‘for the benefit of any one else,’ *vide* (c).

³ In the Pret. *dene lagā* “he offered.”

and divide it); *yih rūpiya bāt-lo* “divide this money amongst yourselves” (i.e. take and divide it); *yih khatt̃ parh-lo* “read this letter to yourself”; *yih khatt̃ parh-do* “read this letter to me.” *Ham āpas mē hās-lete the* “we were joking amongst ourselves” (for our own amusement), (but *ham hās-dete the* “we could not help laughing).”

(2) *Denā* also sometimes gives the idea of “on purpose,” as: *Maī ne (jān-būjh kar) usko mār-diyā*¹ (or *qaṣd-an mārā*) “I hit him on purpose,” but *bhūl se usko mārā* (not *mār-diyā*).

(3) The compound in *denā* is also used to express a time more remote than the simple verb, thus: *Jab maī ‘theṭar’ mē pahūchā us ke do ek minaṭ peshtar darwāza kholā-gayā thā* “when I arrived at the theatre, I found that the doors had been opened just a minute or two before.” but *mere pahūchne se bahut pahle darwāza khol-diyā-gayā thā*. The two final verbs in the preceding could be interchanged, but it is better not to do so, and the same rule applies to the Active.

(4) *Denā* also signifies some definite time, as: *Jab maī wahā gayā wuh hāstā thā* (not *hās-detā thā*) “when I went there he was laughing (i.e. he was laughing before I arrived),” but *jab maī usko gudgudātā thā wuh hās-detī thī* (or not so good *hāstī thī*) “whenever I tickled her, she laughed.”

(5) The Imperative *do* can be added to the root of *any* verb, and signifies “for my sake”; it is more polite than the simple verb.

(6) *Us-ne mujhe muṣibat se bachā-diyā* “he saved me from misfortune.” *Maī girne hī ko thā ki ṣāhib ne mujhe bachā-liyā*² (rarely *-diyā*), or *mujhe girte girte ṣāhib ne bachā-liyā* “I was on the point of falling when the Ṣāhib saved me.”

If, however, a person makes a request, *denā* may be used, as: *Mujhe bachā-do* “save me (for my sake),” or *bachā-lo* “save me (out of your pity).”

¹ If the object were insignificant (say an insect), *mār-diyā* would mean “killed.”

² *Liyā* signifies for his own pity or mercy.

(7) *Lenā* sometimes gives the idea of unwillingness, as: *Maī sharṭō ko qabūl kar-letā hū* "I unwillingly agree to the conditions," but *sharṭō ko qabūl kartā hū* "I willingly agree to the conditions." *Qabūl karnā* "to agree, to acknowledge, to confess": *qabūl kar-lenā* "to agree unwillingly": *qabūl kar-denā* "to confess." *Lād-lenā* "to load for oneself," but *lād-denā*, tr., "to load," gives an idea of force or help.

Occasionally *lenā* gives the idea of *chuknā* 'to have finished,' as: *pahūch-lenā* intr. = *pahūch-chuknā* = *pahūch-jānā*. "When I have finished this matter I will turn my attention to something else" *jab maī yih kām kar-lūgā tab kisī dūsrē kām kī karaf mutawajjih hūgā*. Sometimes it gives an idea of success.

Lenā often indicates that one action is to be done before another, as: (*Jab*) *yih kitāb likh-lo* (or *likh-chuko*) *to mujhe khabar denā* "when you have finished writing the book, tell me": here *likh-do* could not be used.

و یا اک دھائی پتی آک کی لے * فقط خالی ہی ملکر ایک دن دے
و لیکن کام اتنا کیجیو یار * کہ منہ میں اس کے گہی مل لیجیو یار

Here *mal-lī-jiyo* signifies that the *ghī* has to be administered to the horse first. Were it is to be administered second, *mal dijiyo* would be substituted.

(d)—(1) *Paṛnā*, in compounds, generally signifies some suddenness, as: *gir-paṛnā* "to fall suddenly": *hās-paṛnā* "to burst out laughing"; *ro-paṛnā* "to burst out crying, fall a-weeping"; *chal-paṛnā* "to start off"; *phisal-paṛnā* "to slip suddenly, or accidentally"; *ghus-paṛnā* "to enter suddenly"; *ho-paṛnā* "to happen suddenly"; *kūd-paṛnā* "to jump into."

(2) There are, however, some exceptions to this idea of suddenness, as: *rah-paṛnā* "to remain," vide b (1); *ban-paṛnā* "to be effected, managed, to get the upper hand"; *le-paṛnā* to lie down with," vide b (2).

(3) With *ṭūṭnā*, however, it also gives the idea of 'from a height'; *chhat ṭūṭ-parī* "the roof came down (on somebody)"; *ḍākū-mujh par ṭūṭ-pare* 'met': *pul yak-ā-yak ṭūṭ-gayā* "the bridge broke," but—*ṭūṭ-parā* "broke and came down (on somebody)."

(e)—Uṭhnā, “to rise up,” has in compounds a force similar to parṇā, as: jāg-uṭhnā “to wake up suddenly; to start out of sleep”; bol-uṭhnā “to cry out”; jal-uṭhnā “to catch fire”; ghabrā-uṭhnā “to lose one’s head suddenly.”

Note.—Uṭhā-rakhnā signifies “to postpone,” i.e. to “take up and put aside.”

(f)—Ḍālnā, “to throw,” gives in compounds the idea of completion or vehemence, as: de-ḍālnā (= de-denā) “to give away”; mārṇā¹ “to beat or kill,” but mār-ḍālnā “to kill outright”; khā-ḍālnā (= khā-jānā²) “to eat up” kaḥ-ḍālnā “to speak out”; parḥ-ḍālnā “to read through”; dekh-ḍālnā “to look through”; badal-ḍālnā (= badal-denā = badalṇā) “to change” (but badal-lenā “to exchange”).

LESSON 23.

(a)—(1) Baiṭhnā, “to sit,” in a compound, gives the idea either of finality or suddenness, as: uṭh-baiṭhnā “to sit up suddenly (from a lying position),” but baiṭh-jānā “to sit down”; kar-baiṭhnā “to do anything suddenly, or in an improper manner, or without forethought.” Mār-baiṭhnā “to beat without cause”; qismat ko ro-baiṭhnā “to weep over one’s lot (completeness).” Wuh bādshāh ban-baiṭhā “he became king by force,” but wuh bādshāh bankar baiṭhā “he sat on the throne as king.”

¹ The passive mārā-jānā always signifies “to be killed” and never “to be beaten”; mār-khānā or (pīṭā-jānā or pīṭnā) is “to be beaten.” *Vide* also L. 12 (j).

² When any part of a compound verb is intransitive the whole compound is treated as intransitive, i.e. it does not admit of *ne*, as: Maī usko khā-gayā “I ate it up.”

(2) In the following, the idea of both verbs is preserved :—
 He went and sat down there. *Wuh wahā jā-baiṭhā*.¹
 To meet and sit together. *Mil*¹-*baiṭhnā*.

Note.—*Baiṭhā hai*, Perfect tense “he has sat”; also “he is seated or he is sitting²”; the Present tense *baiṭhā hai* “he sits every day, he is in the habit of sitting.” Similarly *paṛā hai* “he is lying, fallen”; *leṭā hai* “he is lying down.”

(3) Note the idiom *golī sir mē baiṭhī* “the bullet pierced, entered, his head.”

(b)—*Mārna* in compounds gives an idea of impropriety and folly: *Yahā peshāb kyū kar-mārā?* *Mañ ne pādshāh ko sīdhā likh-mārā*. It is not interchangeable with *baiṭhnā*.

(c)—(1) *Jānā* “to go” added to the roots of verbs, express completeness or finality, as: *Khā jānā* “to eat up”; *pī-jānā* “to drink up”; *ḍūb-jānā* “to sink down, to drown”; but *ḍūb-marnā* “to die of one’s own accord by drowning”; *ḍūbke-marnā* “to be accidentally drowned”; *gir-jānā* “to fall down” (*gir-paṛnā* “to fall suddenly”); *ā-jānā* “to come, arrive (completeness)”; *rah-jānā* “to be left quite behind”; *paṛ-jānā* “to lie down, to subside (of wind, voice), to be engaged in, to be put to or to take up a work”; *pīchhe paṛ-jānā* “to goad continually to a business”; vide also L. 28 (j). *Jānā* often indicates that the action is away from the speaker. It is the servile most commonly used with Intransitives.

(2) *Kah-jānā*, *kah-kar-jānā* “to say before leaving,” but *ko,ī shā’ir kah-gayā hai* “some ancient (dead) poet has said.”

(3) Note the following idioms: *Fulā kitāb mujhe de-jā,o* “bring me such and such a book (and go away again)”; this might be said to

¹ Here *jā* and *mil* are Conjunctive Participles, for *jā-kar* and *mīlkar*.

² *Baiṭhā* in the second case is Past Participle for *baiṭhā hu,ā* (*hai*).

some one in the next room. *Jo kuchh Sāhib tum se kahē wuh mujh se kah-jānā* "whatever the Sahib says to you, come and report it (and go away)"; said to one just departing. *Tum mujh se kah-ga, e the kī maī Lahor jā, ūgā magar ab tak yihī ho* "you told me when you left me that you were going to Lahore but you're still here." *Maī is kitāb ko parhṭā hū tum usko sun-jā, o* "I will read this book; do you listen to it from beginning to end": in this idiom there is an idea of duration. However *kar-ā, o* "go and do it and come back," can be said only to one present, while *karke ā, o* "come to me after you have done it" can be said to one either present or at a distance.

(d)—With Intransitive verbs only, purpose or intention is indicated by *Rahnā*, as: *Maī so-gayā* "I fell asleep," but *so-rahā* "I deliberately went to sleep," *vide* "Stumbling Blocks," p. 37: *tumhē sharm ke māre mar-rahnā chāhiye* "you ought to die (on purpose) of shame."

(2) *Ho-rahnā* "to be accomplished (in Fut.) to be done some time or other," as: *Jaldī kyā hai, kām ho-rahegā* "what is the hurry, it will be done some time or other," but *yih kām abhī abhī ho-jā, egā* (not *ho-rahegā*) "it will be done at once"; *ho-jā, egā* "it will certainly be done." The *Future* of *rahnā* added to an intransitive verb means "some time or other" (indefinite time).

(3) There is, however, an exception in the use of *Rahnā*: its Perfect tense added to a *root* signifies present uninterrupted continuance, and its Pluperfect, past continuance, as: *Rāste mē jā-rahā hai* "he is now going along the road; (*jātā hai* "he is going, or goes," might signify "every day").

Rāste mē jā-rahā thā "he was going along the road; (*jātā thā* might signify either "he was going" or "he was in the habit of going"). *Ka, ī sāl se is bāt kī darkhwaṣṭ kar-rahe the*, but *har sāl is bāt kī darkhwaṣṭ karte the* or *karte rahe the* (not *kar rahe the*). *Ho-rahā hai* "is happening now" and *ho-rahā thā* "was happening then." *Zakhmī ho-rahā thā* "he was (still) wounded," but *zakhmī hu, ā thā* "he had been wounded (but is now recovered)." *Rahnā* so used is not classed as a Continuative, *vide* L. 26 (a).

Note.—In the Past or Preterite Tense the signification of both verbs is retained, as: *Wuh wahā jā-rahā* “he went there and stayed”; *maĩ us shahr kā ho-rahā* “I made that city my permanent dwelling. I stuck to it”; *jab se maĩ ne usko dekhā maĩ uskā ho-rahā* “ever since I saw him I have taken his part.” *Jā-rahnā* and *ā-rahnā* also indicate suddenness of action.

(4) *Rahnā* with the Conjunctive Participle of Transitive or Intransitive verbs signifies ‘to do after effort or determination,’ as: *Ākhir nikal-kar rahā* “at last he managed to escape”; *vide* also *chhornā*, (g); *maĩ usko daftar se nikāl-kar rahā* “I managed to get rid of him from the office.”

(5) *Jātā-rahnā* in all its tenses signifies “to be completely lost, and to die.”

(e)—*Ānā* “to come,” in compounds, generally retains its proper signification, as: *Daryā charh-āyā hai* “the river has risen up in flood”; *ham dekh-ā, e hai* “we have seen (and come back)”; *maĩ khud āp ke hamrāh ho-ātā hū* “I will myself accompany you there and back, go there and come back with you.” *Utar-nā* is “to descend, come down,” and *utar-ānā* has much the same meaning. The action of the verb is towards, instead of away from, the speaker; while with *jānā* it is away from the speaker.

(f)—*Rakhnā*.—In compounds with *rakhnā*, the signification is often to do a thing beforehand, as: *kah-rakhnā* “to order or tell beforehand”; *rok-rakhnā* “to engage beforehand” (and also “to stop”). Sometimes the signification of both verbs is retained, as: *sun-rakho* “hear and keep in your memory.” *Us ne mujhe tang kar-rakhā hai* “he has kept me in a position of discomfort.” *Samajh-rakhnā* “to keep in mind.” *Maĩ ne koī bāt kahne se uthā na-rakhī* “I left nothing unsaid”; (the idea is taking up a thing and putting it down only when done with—*Kempson*).

Notice the shade of difference in meaning between *Is bāt ko ḥalāl kar-rakhā* "he made this lawful *some time ago*" (i.e. having made it lawful kept it so), and *Is bāt ko ḥalāl kiyā* "he made this lawful *now*."

(g)—*Chhoṛnā*, added to the roots of transitive verbs, gives an idea of completion after effort, as : *Mañ ne is qadr miḥnat kī ki imtiḥān* "pās" *kar-chhoṛā* "I worked so hard that I got well through my examination." This is more forcible than *kar-liyā*. *Nikāl-chhoṛnā* "to succeed in expelling." Vide also L. 26 (d).

Also *karke chhoṛnā* has much the same force, as : *Mañ ne wuh kām kar-ckhoṛā* or *karke chhoṛā*. The latter is more forcible. Compare with *karke rahā* (d) (4). Example : *Mañ wuh kām karke rahā* (not *kar-rahā*) gives the idea of "I was determined to do it and I did it."

(h)—(1) In the ordinary "declamatory negative (نفي خبري)" the simple verb must be used, as : *Usko chhoṛ-do*, but *usko mat chhoṛo* (not here *chhoṛ mat*¹ do); *mañ ne usko kāt-dālā*, but *mañ ne usko nahī kātā* (not *nahī kāt-dālā*).

(2) Exceptions are, clauses implying some expectation or exception, as : *Do to sahī, mañ use khā na jā;ūgā*, "well give it me, I'm *not* going to gobble it up" : *unko is bāt kā barā khayāl thā ki kahī goṭī kī mār ke andar na ā-parē* "they took good care not to come within range of our rifles." *Wuh mar nahī gayā* "he *did* not die." *Mañ ne kāt nahī dālā, faqat chhīlā hai*. *Chhoṛ mat do* indicates an expectation.

Interrogatively, also, the negative intensives are used in the same sense, as : *Kyā usne darakhī ko kāt nahī² dālā?* "what, didn't he cut down the tree?"

¹ Note the position of *mat*, *na*, etc., and see next para. (2).

² Note the position of the *nahī*.

LESSON 24.

(a) The mother lay down with the child.	<i>Mā bachche ko le-parī.¹</i>
I could do nothing and that's all about it.	<i>Mujh se kuchh na-ban-parā, bas.</i>
He jumped into the canal.	<i>Wuh nahr mē kūd-parā.</i>
My hand happened to fall ² on a rat.	<i>Ittiḡāq-an merā hāth ek chūhe par parā.</i>
I was pawed by the pony-mare.	<i>Ṭaṭwānī kī ṭāp mujh par parī.</i>
It is raining, rain is falling. ³	<i>Pānī partā hai.</i>
The fox was stumbling and limping along.	<i>Lomrī girtī partī chalī jāti thī.</i>
Why did you let this book drop?	<i>Tum ne yih kitāb kyū girā,ī?</i>
As I was weak my enemy got the upper hand	<i>Maī kam-zor thā, is liye dushman kī * ban-parī.</i>
It is ill to suffer such insults.	<i>Aisī zillatē uḡhānī burī hai.</i>
'It has gone and burst.'	<i>Phaṭ-gayā.</i>
I suffered endless trouble (<i>lit.</i> , I suffered such trouble that —don't ask me about it).	<i>Maī ne aisī taklīf uḡhā,ī ki mat (or na) pūchhiye.</i>
He lost his voice.	<i>Uskī āwāz baiṭh-ga,ī (or par-ga,ī).</i>

¹ *Vide Lesson 22, b (2).*

² "To fall" metaphorically.

³ Actually falling (of rain, snow, etc.); perhaps the only instance of *parnā* meaning to fall actually.

* Some such word as *ṭāqat* (fem.), "power," is understood

ould any outside influence, pressure, be brought to bear then—.	<i>Agar bīhar se ko,ī dabā,o par-jā,e to—.</i>
My hat has been squashed in.	<i>Merī ṭopī dab-ga,ī.</i>
he is now weeping.	<i>Wuh ro-rahī hai.</i>
waited for him for a whole hour.	<i>Maī ghantē bhar tak uske inti-ṡār mē rahā.</i>
cannot control him; (or, if inanimate) it cannot be pressed by me.	<i>Wuh mujh se dablā nahī.</i>
left no work I undertook till I completed it.	<i>Jis kām mē maī par-gayā (or lag-gayā or lag-rahā) usko kar-chhorā¹</i>
This will be done some time or other (indefinite).	<i>Yih kām ho-rahegā.</i>
This will be done some time or other within a week.	<i>Yih kām hatte ke andar andar² ho-rahegā.</i>
Repeat this (oath, etc.) after me.	<i>Jaise jaise ham kahte jātē tum bhī kahte jā,o; or merī in bātō ko jo abhī boltā hū duhrā,o.</i>
He has had a relapse.	<i>Us kī bīmārī duhrā-ga,ī.</i>
I'll come here again some day.	<i>Maī phir yahā ā-rahūgā.</i>
To-morrow is a holiday, so do the work of to-morrow to-day.	<i>Kal ta'īl hai, is liye kal kā kām āj kar-rakho.</i>
See me on your way to office.	<i>Daftar jāte waqt mere pās se ho-lenā.</i>

¹ Compare *uthā-rakhnā*; vide Lesson 23 (f).

² *Andar andar* less than, not more; emphasis.

What was to happen, has hap- *Jo hmā thā wuh ho-liyā.*
pened and is finished.

I got all I wanted, my heart's *Mere dil kī ārzū nikal-ga,ī.*
desire was completed.

To accompany. *Kisī ke sāth (or pīchhe) ho-lenā.*

(b)—Note the following methods of forming feminines :—

- (i) *Brāhman*, m. "a Brāhman," *Brāhmanī*, f. "a Brāhman woman"; *ahīr*, m., *ahīrī*, f. "cowherd" (a caste); *kanjar*, m. (a caste, a kind of Gypsy), *kanjarī*, f. "a kanjar's wife, a prostitute," etc.; *Paṭhān*, m., *Paṭhānī*, f.
- (ii) *Ghoṛā* "horse," *ghoṛī* "mare"; *billā*, m., *billī*, f. "cat."
- (iii) *Sunār*, m. "goldsmith," *sunāran* (and *sunārni*) goldsmith's wife"; *kumhār*, m., *kumhāran* (and *kumhārni*), f. "potter."
- (iv) *Ūṭ*, m. "camel," *ūṭni*, f.; *sher*, m. "tiger," *shernī*, f. "tigress"; *mullā*, m. T., "a schoolmaster, a learned man," *mullānī* "a mullā's wife."
- (v) *Mālī*, m., *mālin*, f. "gardener" (Hindu); *dhobī*, m., *dhobin*, f. "washerman" (a caste); *kūjṛā*,¹ m., *kūjṛī*, f. "greengrocer and fruiterer" (a caste); *qasā,ī*¹ (or *qasā ī*), m., *qasā,in*, f. "butcher"; *dulhā*, m., "bridegroom," *dulhan*, f. "bride"; *hāthī*, m., *hathnī*, f. "elephant."
- (vi) *Māmū*, m. "maternal uncle," *māmānī* (for *māmānī*²) f.; *ṭaṭṭū*, m. "pony," *ṭaṭwānī*, f. "pony mare."

¹ *Kūjre-qasā,ī* = "low people."

² Antepenultimates usually short; vide L. 53 (h), foot-note.

(vii) *Baniyā*, m. "grain-merchant" (a caste), *baniyāyan* or *baniyā,in*, f. (بنیان) f.; *nāī*, m. "barber," *nā,in*, f.

(viii) *Khatrī*, m. (a caste), *Khatrānī*, f.; *mih-tar*, m. "a sweeper," *mihtar-ānī*,¹ f. "a sweeper's wife."

(c)—Others are :—*Rājā*, m., *rānī*, f.; *bhī*, m., *bahan* or *bahin*, f.; *nīyak* (vulg. *nī,ik*) "a guide, a corporal," *nāyakī*, *nayikī* (and *nā,ika*, *nī,ekī*), f.; *khīlū* m. "maternal uncle," *khīla*, f.; *bēg*, m. (T.), *begam*, f. (a Mughul title); *Khīn*, m., *Khīnam*, f. (a title); *sāḍ*, m. "bull, stallion," *gī,e* or *gā,o*, f. "cow."

(d)—*Nar sher* or *sher-e² nar* "male tiger," *māda sher* or *sher-e² māda* "female tiger."

LESSON 25.

<i>Apnā</i> , etc., poss. pron.	One's own.
<i>Apne</i> , pl.	One's own people.
<i>Kahnā</i> , tr.	To say.
<i>Kahlānā</i> , intr. and caus.	To be called ; also to cause to say.
<i>Barhnā</i> , intr.	To increase, to grow ; to advance ; to surpass.
<i>Āge barhnā</i> , intr.	To advance.
<i>Murnā</i> , intr.	To turn to one side.
<i>Mornā</i> , tr.	To turn over, fold back.

¹ Here the Sanskrit suffix -ānī is added to a Persian word.

² This -e is the Persian *izā/at*; 'vide' L. 61 (g).

Mūh morṇā.

To turn the face aside, to refuse to obey, avoid doing.

Batī, f.

Wick, (and hence) light.

Āṛ (no pl.), f.

Cover, protection.

Sulgānā, tr.

To kindle, set alight.

Dhahnā, ¹ intr.

To fall down (of buildings); to be pulled down.

Dhānā, tr.

To pull or knock down buildings.

Letnī, intr.

To lie down.

Kahlā-bhejnā, tr.

To send an oral message, send word.

Likh-bhejnā, tr.

To send word in writing, write word.

Māgā-bhejnā, tr.

To send for things.

Bulā-bhejnā, tr.

To send for persons.

Puchhwī-mījīnā, ² caus.

To ask for through a person (by letter or orally).

Lakrī, f.

Wood; a stick.

Qadīm, adj.

Ancient.

Khīṣṣ, adj.

Special, particular, private.

Khīṣṣīyat, pl. khāṣṣīyatē, f.

The nature, characteristic, peculiar quality.

Khīṣṣ-kar, adv.

Especially.

¹ In the Punjab "to fall down" generally.

² Vide Caus. verbs, Lesson 44.

' <i>Āmm</i> , adj.	Common, general, vulgar.
' <i>Awāmm</i> <i>Bāzār ke log</i> }	Common people.
<i>Ghazal</i> , pl. <i>ghazalē</i> , f.	Love-song or ode (formerly always short).
<i>Qā'ida</i> , pl. <i>qā'ide</i> ; m.	A rule, regulation; propriety; custom; <i>dastūr</i> ; regularity.
<i>Qawā'id</i> , Ar., pl., m. and f.	Rules, regulations, etc., masc. pl.: parade of troops, f. sing.; grammar, f. sing.
<i>Parwarish</i> , f.	Cherishing, rearing; maintaining; patronage.
<i>Chāl</i> (from <i>chalnā</i>), pl. <i>chālē</i> , f.	Motion; gait; procedure; conduct, behaviour, trick.
<i>Chāl-chalan</i> , m. and f.	Character.
<i>Bad-chalan</i> , adj.	Ill-behaved, of bad character
<i>Nek-chalan</i> , adj.	Of good character.
<i>Nek-chalnī</i> , f.	Good character.
<i>Pyārā</i> , H., adj. }	Dear, beloved; a relative junior in years.
' <i>Azīz</i> , A., adj. and subs. }	
<i>Apne pās se</i> .	Out of one's own pocket; or from himself, myself, yourself, etc., etc.
<i>Āp se</i> , or <i>āp se āp</i> .	Of my (your, their, etc., etc.) own accord.
<i>Āpas mē</i> .	Amongst ourselves, yourselves, themselves.

LESSON 26.

(a)—(1) Jānā (Progressive) and Rahnā (Continuative) suffixed to a present participle express progression or continuance, as: *Wuh har roz achchhā hotā jātā hai*¹ “he is getting better every day”; *wuh kahtā-gayā aur maĩ likhtā-gayī* “he kept on saying, or dictating, and I kept on writing what he said (progressive),” but *wuh kahtā-rahā*² *aur maĩ likhtā rahā* “he went on saying it, while I went on with my writing (continuative),” (i.e. there was no connection between the two acts). *Merā galā baiṭhā-jātā hai* “I am losing my voice rapidly,” but *baiṭhtā-jātā hai* “I am losing it by degrees.”

Jānā and *Rahnā* cannot be used interchangeably.

(2) *Jātā-rahnā*, however, in all its tenses signifies “to be completely lost,” a curious idiom that according to Kempson originates in the idea of going on till the vanishing point is reached: *Ākhir wuh merī nazar se jātā-rahā* “at last he disappeared from view.” *Vide* L. 23 (d) (3).

Remark.—The Imperfect and Preterite tenses, however, may mean either “was being lost,” or “was in the habit of going”; and also “was lost” or “used to go.”

(3) *Rah-jānā* preceded by a Present Participle gives the idea of ineffectiveness, as: *Larkā rotā hī rah-gayā aur mā usko chhoṛ-kar chalī ga.ī* “the child kept on crying to be taken, but its mother left it behind.”

(b)—(1) when *kahnā*, or *kah-denā*, or *kah-ḍālnā*,³ signifies “to tell or relate,” it requires *se* with the object; when “to command,” or “call, name,” *ko*, as: *Us se kaho ki terī mā mar-ga.ī* “tell him his mother is dead”; *sārā qisṣa maĩ ne*

¹ A good example of a Progressive verb.

² Or *boltā-rahā* “he went on talking.”

³ *Kah-ḍālnā* “to tell without reserve.”

us se kah-diyā "I told him the whole story"; but *us ko* (not *us se*) *wahā jāne kaho* "tell him (i.e. order him) to go there." *Ām ko Angrezī mē kyā kahte hai?* "what is a mango called in English?" *Wuh mujhko Shaiṇ kahtā hai* "he calls me a devil."

(2) With *bolnā*, *se* only is used. *Maĩ tum se nahĩ boltā* "I'm not addressing you" or "I don't want to talk to you." *Bolnā* with *ko* in the sense of "to order" is vulgar.

(c)—One form of the Conjunctive Participle [*vide* L. 18 (b)] is identical with the root; this form is still occasionally used, more in speaking than writing,¹ as: *Maĩ ne ṣubḥ sawere uṭh, mūh hāth dho, nāshṭā kar, apnī rāh lī*. In compounds such as *mil-baiṭhnā* "to sit together," where both verbs retain their original significations [*vide* L. 22 b (2)], the first part of the compound is the Conjunctive Participle; *mil-kar baiṭhnā* can be substituted for *mil-baiṭhnā*: this latter is not an intensive. Other examples are, *Ā-pahūchnā, jā-pahūchnā, kar-dikhīnā, phār-khānā, bhāg-nikalnā*. *Rakh-chhoṇā* is "to keep by for future use," but *rakh-kar chhoṇā* is "to place after effort"; *vide* L. 23 (g).

LESSON 27.

(a)—On the possessive adjectival pronoun *Apnā*.

When the Nominative or Agent is followed in the same clause by a possessive pronoun belonging to itself, such possessive is rendered by *apnā, -ne, -nī*, never by the possessive *merā, mere, merī*, etc. Examples:—

I read *my* book.

Maĩ apnī kutāb parḥtā hū.

Thou readest *thy* book.

Tū apnī kitāb parḥtā hai.

¹ Indicates haste; 'vide' *Stumbling-Blocks*.

He reads <i>his</i> (own) book.	<i>Wuh apnī kitāb parh̄tā hai.</i>
She reads <i>her</i> (own) book.	<i>Wuh apnī kitāb parh̄tī hai.</i>
We have seen <i>our</i> father.	<i>Ham ne apne bāp ko dekh̄ā hai.</i>
Have you written <i>your</i> letter ?	<i>Tum ne apnī chit̄hī likhī ?</i>
The goldsmith and carpenter went to <i>their</i> (own) city.	<i>Sunār aur baṛha, ī apne shahr (mē) gaye.</i>
The women feed <i>their</i> (own) children.	<i>‘Auratē apne bachchō ko pāl̄tī haī.</i>

N.B.—If, in the above examples, the words ‘his,’ ‘her,’ ‘their,’ refer *not* to the nominative, but to somebody else, then they must be expressed by *is-kā* or *us-kā*, etc.

(2) *Apnā* refers to (1) the grammatical subject, (2) the logical subject, (3) the speaker, as : (1) *Wuh apnī kitāb parh̄tā hai* “he is reading his¹ book”; (2) *usko apnī ‘izzat kī khayāl hai* “he has a regard for his own honour” = *wuh apnī ‘izzat kī khayāl rakhtā hai*; (3) or (2), *apnā* (or *merā*) *dil nahī chāhtā ki wahā jā, ū* “I don’t want to go there.” (4) *Apnā* also means “own” as : *Yih uskī apnī kitāb hai* “it’s his own book, not some one else’s”; *apne pās se* “out of my own pocket, etc.”²

Remarks.—Of the three accusatives (1) *apne āp ko*, (2) *apne ta, ī* and (3) *apne ko*, Nos. (1) and (3) are in commoner use, in modern Urdu.

(b)—*Āpā*, a form of *āp*, is only used in the following phrases :—*āpe mē honā* “to be in one’s proper senses”; *āpe mē ānā*; *āpe se bāhīr honā*; *āpe se guzarnā*. *Maī āpe āyā* (for *maī āp āyā*) is vulgar.

(c)—My book is lost. *Merī kitāb jālī rahī.*

My book was lost. *Merī kitāb jālī-rahī thī.*

¹ *Wuh us kī kitāb parh̄tā hai* “he is reading his, i.e. another person’s, book.”

² *Vide* also Lesson 27.

She keeps on advancing (going away from us) and keeps on looking behind the while.

Wuh āge ko barhtī-jātī hai aur murkar dekhtī-jātī hai.

Light every other lamp.

Ek battī āp ek battī sulgāte jā,o
(Bombay idiom), or *Ek battī chhoṛkar har ek dūsarī battī jalāte jā,o.*

What is this called in Hindustani?

Yih Hindūstānī mẽ kyā kahlāīā hai? or, *Is ko Hindūstānī mẽ kyā kahte hai?*

Tell them (order them) to give me my book.

Unko kaho ki merī kitāb de-dē.

Inform them that their brother has come (unexpectedly).

*Un se kaho, "tumhārā bhāī āyā hai."*¹

Tell him to go.

Use jāne ko kaho (not *bolo*).

I want to say something to you.

Maĩ tum se kuchh bolnā chāhtī hū.

He is getting well (progressively).

Wuh achchhā hotā jātā hai.

I ordered him to burn wood.

Maĩ ne lakṛī jalāne ko kahī thā.

The house fell down suddenly.

Makān ḍhah-parā.

The city is being pulled down

Shahr ḍhah rahā hai.

I lay down.

Maĩ let-rahā, or maĩ let-gayā.

I remained lying down.

Maĩ letā-rahā.

Ancient writers have written (some time ago).

Qadīm likhne-wāle is tarāḥ likh-ga,e hai.

¹ Or simply *āyā*, if he were expected. Direct narration.

I composed this <i>ghazal</i> of my own accord.	<i>Maĩ ne yih ghazal kah-lĩ.</i>
I composed this <i>ghazal</i> at some one's request.	<i>Maĩ ne yih ghazal kah-dĩ.</i>
His own mother (i.e. not his <i>sautelĩ mǎ</i>) is dead.	<i>Us kĩ apnĩ mǎ mar-ga,ĩ.</i>
Why should I do it—I don't want to ?	<i>Kyũ karũ ; apnā (or merā) dil nahĩ chāhtā ?</i>
We must maintain our own people.	<i>Apnō kĩ parwarish zarūr hai.</i>
Every one has his own fashion, method.	<i>Har ek kĩ apnĩ apnĩ chāl dhāl hai.</i>
Every one values his own life.	<i>Apnĩ jān sab ko pyārĩ hai.</i>
He thinks of his own benefit only.	<i>Us ko apne hĩ fā,ide kā khayāl hai.</i>
I cannot quit my nature, habit.	<i>Apnĩ 'ādat (mujh se) tark nahĩ kī-jātĩ.¹</i>
I came here of my own accord.	<i>Maĩ apne āp yahā āyā.</i>
What, do you look on this as your own property ?	<i>Kyā, yih chīz apnĩ samajhte ho ?</i>
Kindly send some one to ask the Sahib when he will go to Agra.	<i>Šāhib se puchhwā-māgā,iye kī Āgre kab jā,ēge.²</i>
The water keeps flowing away.	<i>Pānĩ bahtā jātā hai.</i>

¹ *Kī-jātĩ hai* "is being done"; present tense, passive voice. Vide Lesson 47.

² Indirect narration.

LESSON 28.

Use of the suffix *sā*, *se*, *sī*.

(a)—*Sā*, *se*, or *sī* (according to gender and number) added to a substantive, or to the oblique form of personal pronouns, converts these into adjectives denoting similitude or resemblance, as: from *haiwān*, a beast, comes *haiwān-sā*, like a beast, beastly; *kuttā-sā* dog-like.

(b)—*Milnā*, intr. (takes dat. and abl. of person). To find, to be found; obtained; to meet with, to happen on; to resemble; be mixed; to join; be connected; harmonize with (tune); to tally with, etc.¹

Milānā, tr.

To mix; introduce; unite; compare; check with a list, etc., etc.

Ṣūrat, pl. *ṣūratē*, f.

Face; form; appearance; manner; case.

Is ṣūrat se.

In this way.

Is ṣūrat mē.

In this case.

Khūb-ṣūrat, adj.

Of fine appearance, beautiful.

Bad-ṣūrat, adj.

Of bad appearance, ugly.

Badī, f.

Evil, vice.

Ustād, m.

Any teacher; also a past-master, one skilled in any art.

Ek-sā, H.

Yak-sā, P.

{ All the same; exactly alike; uniform; identical, no difference.

¹ Vide also L. 28 (i).

<i>Kaifīyat</i> , pl. <i>kaiḥīyatē</i> , f.	The "howness," ¹ nature, state, condition; report; remarks (in "column of remarks"); view, any sight to be seen.
<i>Chālān</i> , m. (from <i>chalnā</i>).	Invoice; certificate of despatch; despatch; forwarding a case or prisoner.
<i>Top</i> , pl. <i>topē</i> , f.	Gun, cannon.
<i>Pahar</i> , m.	A watch, <i>i e.</i> 3 hours.
<i>Do-pahar</i> , ² f.	Midday.
<i>Tisrā pahar</i> , ² m	Afternoon.
<i>Jāch pariāl karnā</i> .	To examine accounts.
<i>Hundī</i> or <i>hundawī</i> , f.	Bill of exchange; <i>vulg.</i> a cheque
<i>Naṣīḥat</i> , pl. <i>naṣīḥatē</i> , f	Admonition.
<i>Ṣalāḥ</i> , pl. <i>ṣalāḥē</i> , f.	Advice; (in pl. = advice on various subjects).
<i>Jald</i> , adv.	Soon.
<i>Jaldī</i> . f., subs.	Quickness.
<i>Sipāhī-sā</i> , or <i>sipāhī-kā sā</i> .	Like a soldier, soldier-like.

(c)—But *sā*, etc., added to adjectives of size or quantity, signifies "very," as: *Bahut-sā* "very much"; *zarā sī bāt par* "at a very little matter, a trifle." Added to other adjectives it usually signifies "somewhat," as: *Kālā-sā* "somewhat black, blackish, black-looking"; *bāḳā-sā* "somewhat, rather, foppish."³

¹ Ar. *kaiḥ* "how?"

² *Do-pahar* and *sī-pahar* are feminine, but *tisrā pahar* is masculine.

³ There are in fact two suffixes *sā* with different derivations; *vide* "Hindūstānī Stumbling Blocks," V, 7, supplement.

(d)—When *sā*, *se*, *sī* is added to *kaun* “who?”, *kaun* is not (but *sā* is) inflected, as: *Yih kaun-se ghoṛe kā zīn hai* “of what horse is this the saddle?” *Kaun sā* as compared with *kaun* indicates surprise or negation, or refers to a number.

(e)—*Ko,ī-sā* means “any at random, any one you like, etc.”; *mujhe ko,ī-sī pinsil do* “give me any pencil”; *ko,ī sī naukari bhī mujhe mile to māi karūgā*, “no matter what work it is, I will do it willingly.”

(f)—*Sā* is also added to a noun in the genitive,¹ as: *Gīdar kutte kā sā* (or *kuttā sā*) *ek jānwar hai* “a jackal is an animal resembling a dog.” This genitive construction is to be preferred with nouns.

(g)—Instead of *yih-sā* and *wuh-sā* “like this” and “like that,” *aisā* and *waisā* are used.² *Mujh-sā* (or colloquially *merā-sā*) “like me”; *tujh-sā* (or colloquially *terā-sā*) “like thee”; but *ham-sā* or *hamārā-sā*, *tum-sā* or *tumhārā-sā* “like us,” “like you.” *Us kā sā* (not *us sā*) “like him.” *Mujh gharīb-sā* “like poor me”; *us faqīr sā* “like that faqīr.”

(h)—The forms *mujh kā*, *tujh kā*, *ham kā*, *tum kā*, which may be styled true genitive forms, are used when an adjective is in apposition, as: *mujh kam-baḥkī ke naṣṭō mē* “in the fate of me the unfortunate.”

(i)—*Milnā* with *se* means “to pay a visit” “to make acquaintance or to say good-bye,” but with *ko* “to happen on,” as: *raste mē ek ādmī mujh ko milā* “I met a man on the road (by accident)”; *merā khoyā hu,ā rūpiya mujh ko milā* “I got back my lost money”; *mujh ko in’ām milā*, “I got a reward”; but *wuh mujh se milne ko āyā hai* “he has come to see me.”

¹ There are in fact two suffixes *sā* with different derivations; vide “Hindūstānī Stumbling Blocks,” V, 7, supplement.

² Similarly *kaisā* is for *kis-sā*.

(j)—Note the following idioms with *paṛnā* :—*picḥhe paṛnā* “to run after, importune, pester”; *pōle paṛnā* “to fall into the clutches of”; *mārā paṛnā* “to be undone”; *phāsi paṛnā* “to be hanged”; *mujh par mār paṛi* “I was beaten”; *jān ke lāle paṛnā* “to be in danger.”

LESSON 29.

What particular house is this (several having been mentioned) ?	<i>Yih kaun-sā makān hai ?</i>
To what set of horses do these saddles belong (i.e. the riding, or the dāk horses, etc.) ?	<i>Yih kaun-se ghoṛō ke zīn hāi ?</i>
There is none as expert as I am in this city.	<i>Mujh-sā, is shahr mē, ko,ī ustād nahī.</i>
He is skilled in this.	<i>Is kām mē barā ustād hai.</i>
He resembles his brother in appearance.	<i>Śūrat mē apne bhā,ī se millā hai.</i>
Give me a smallish quantity of soda-water.	<i>Thoṛā-sā wilāyatī pānī (mujhe) do.</i>
Pour slowly (said as the servant commences to pour).	<i>Thoṛā thoṛā pānī dhālo.</i>
He looked like a sepoy.	<i>Us kī¹ sipāhī kī sī śūrat thī.</i>
He looks like a sepoy, or he is like a sepoy in qualities.	<i>Wuh sipāhī-sā ādmī hai ; wuh sipāhī kā sā ādmī hai.</i>
We'll all eat it in company together.	<i>Sab milkar khā,ēge.</i>
I compared my watch with to-day's midday gun.	<i>Āj do-pahar kī top se apnī ghaṛī milā,ī.</i>

¹ *Kī* as *śūrat* is feminine

- What do nine, and eighteen, and twenty-seven, added together, make ? *Nau, aur atthārah, aur sattā,īs milke kai¹ hote hai ?*
- I have put my mare to the Government stallion. *Maĩ ne apnī ghoṛī sarkārī sāṇḍ se milā,ī.*
- Don't let these horses smell each other (put their noses together). *In ghoṛō ko nāḱ mat milāne do.*
- God grant my brother may soon come to see me (and then go away); but [—that I may find him soon]. *Khudā kare merā bhā,ī jald mujh se mil-jā,e [but jald mujh ko mil-jā,e].*
- Please arrange a meeting between him and the L G. *Āp Lāt Śāḥib se inhē² milwā-dē.*
- Mix some water with this milk. *Dūdh mẽ thoṛā pānī milā,o.*
- Mix the water and the milk together. *Dūdh aur pānī ko milā,o.*
- Adding a hundred of rupees out of my own pocket I will send you a bill for five hundred altogether. *Sau, maĩ apne pās se milākar, pūre pān³ sau kī hundawī tum ko bhejtā hū.⁴*
- This person's appearance tallies with the description on the forwarding letter. *Is shakhṣ kī śūrat chālān kī kaiḥiyat se millī hai.*
- Both closely resemble each other. *Donō kī ek-sī śūrat hai, or unkī śūratē millī hai (or millī jultī hai).⁵*

¹ *Kai*, pl., "how many?"

² Plural for respect.

³ *Pān* for *pāch* "five."

⁴ Present tense to indicate immediate future.

⁵ *Julnā* has no meaning; the jingling phrase gives the idea of reciprocity.

Are there any flowers and fruit in that garden ?	<i>Us bāgh mẽ kuchh phul phal hai ?</i>
A smallish number.	<i>Kuchh thore se hai.</i>
He is a somewhat elderly per- son.	<i>Wuh kuchh buḷḷhā sā ādmī hai.</i>
I gave him a lot of good ad- vice (admonition), but he paid no heed.	<i>Maĩ ne bahut sī naṣīḥat kī, lekin us ne ek na-sunī¹ (or mānī).</i>
My advice to you is not to do this.	<i>Merī ṣalāḥ yih hai ki tum yih kāṁ na-karo.</i>
Come, let us consult together.	<i>Āo āpas mẽ is bāt ke बारे mẽ ṣalāḥ karē.</i>
What book do you want ? }	<i>Kaun kitāb māṅte² ho ?</i>
Give me any one of them. }	<i>Ko,ī sī do.</i>

LESSON 30.

(a)— <i>Bachnā</i> , intr.	To save oneself, be saved ; be spared ; to be left over ; to recover, survive ; to avoid, shrink from.
<i>Bach-rahnā</i> .	To be or remain over ; to sur- vive.
<i>Kisī chīz se bachā³-rahnā</i> .	On one's guard against, avoid.
<i>Bachā-rahnā</i> .	To remain safe.
<i>Bach-nikalnā</i> .	To get clean away, escape in safety.

¹ *Bāt* understood.² Vulgar. Properly "are you asking for ?"³ Past participle, i.e. *bachā* (*hu, ā*) *rahnā*.

<i>Bachat</i> , f.	Savings in money.
<i>Najāl pānā</i> , tr.	To obtain salvation; to be saved from danger.
<i>Nahī to</i> ; <i>warna</i> , conj.	Otherwise, if not.
<i>Go</i> ; <i>agarchi</i> ; <i>harchand</i> , conj.	Although.
<i>Sāmne</i> , prep. and adv.	In front of.
<i>Āmne sāmne</i> , adv.	Right opposite <i>each other</i> .
<i>Āmnā sāmṇā</i> , or <i>samṇā</i> , subs.	Coming face to face with, confronting.
<i>Bad-nām</i> , adj.	Of ill-repute; defamed.
<i>Bad-nāmī</i> , f., subs.	Ill-repute; disgrace: defamation.
<i>Dar-bān</i> , m.	Door-keeper.
<i>Khush</i> , adj.	Pleased, happy; (in compounds "good, pleasant").
<i>Khush-bū</i> ¹ , pl. <i>khush-bū</i> , ē, f.	Scent.
<i>Khush-bū-dār</i> , adj.	Of sweet smell.
<i>Khushī</i> , pl. <i>khushiyā</i> , f.	Rejoicing; happiness.
<i>Ṣuḥbat</i> , f.	Company, society, intercourse; sexual intercourse (of humans only).
<i>Chor</i> , m.	Thief.
<i>Chorī</i> , f.	Theft.
<i>Chorī-karnā</i> , <i>churānā</i> , tr.	To steal.
<i>Ākhē churānā</i> .	To avoid seeing another; to connive at.
<i>Ākhē bachānā</i> .	To avoid being seen by another.

¹ *Khush-bū* was formerly an adjective and *khush-bū*, ī a noun.

(b)—The *Present Participle* of a verb, prefixed to *Rahnā*, signifies “to do continually” and is equivalent to *karnā* with the past participle, Lesson 20 (d) thus :—

- (1) *Wuh rotī-rahī hai* “she weeps off and on”; sometimes = *royā kartī hai*.¹
- (2) *Wuh kal se rotī-rahī hai* “she has been weeping off and on since yesterday.”
- (3) *Wuh kal, din bhar, rotī-rahī* “she wept (remained weeping) all yesterday off and on,” Lesson 23 (d) (3); but *wuh ro-rahī hai* “she is now weeping.”¹
- (4) *Jab tak māi wahā thā wuh barābar rotā-rahā (thā) = royā kiyā* “whilst, as long as, I was there, he continued weeping”; definite, time fixed; but :—
- (5) *Wuh ro-rahā thā* “he was weeping continually”; no definite time.

(c)—(1) The first person is more worthy than the second, and the second than the third; thus in English “You and I,” but in Hindustani “I and you.” When, too, the subject consists of two or more persons, the verb will agree with the first person rather than with the second and with the second rather than with the third.

(2) This rule is, however, modified by regard for euphony; *wuh aur tum is ko karoge* “you and he will do this”; not *tum aur wuh karoge*, as the second person plural verb sounds awkward close to *wuh*. Similarly, *ham tum jā,ēge*, “I and you will go,” and not *māi tum jā,ēge*. “I and he will go” requires a plural verb, and according to the rule it must agree with the first person; but *māi aur wuh ā,ēge* sounds awkward; write therefore *māi aur wuh donō ādmī ā,ēge*.

¹ But *ro,ē jāti hai* she weeps continuously, without a break. Vide also L. 64.

LESSON 31.

Use of $\bar{A}p$.

(a)—The word *Āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *maĩ āp jā,ũgā*, “I will go myself.” It may also be used in the same sense without the personal pronoun; as: *āp jā,egā*, “he himself will go,” *āp ā,ẽge*, “we will come ourselves.”

The word *āp*, however, is frequently employed in a very different sense, like our terms “you sir,” “your honour,” “your worship,” “his honour,” “his worship,” etc., and the verb, in such cases, is in the third person plural. The words *sāhib*, “master, monsieur,” and *ḥuẓūr*, and *janāb-i ‘ālī* “your honour,” are used in a similar manner when a person is addressing, or speaking of, his superior in rank; or as a mere matter of politeness, by strangers of respectability.

(b)—*Āp* as an honorific requires the *third* person plural. In Delhi City, however, they incorrectly use the second person plural in speaking, as : *Agar āp kahte ho* (for *kahte hai*).

(c)—Avoid bad company else you will be disgraced. *Burī ṣuḥbat se bacho, nahī to (or warna) bad-nām ho-jā-oge.*

Keep clear of the fire, or you'll be burnt. *Āg se bacho, warna jal-jā,oge.*

He escaped death. *Marne se bach-gayā.*

He just escaped death. *Marte marte bach-gayā.*

He nearly fell off his horse. *Ghoṛe se girte girte bach-gayā*
(or *rah-gayā*); or *nazdīk*
thā ki ghōṛe se gir-jā, e.¹

¹ Aorist or Present Subjunctive, *lit.* "it was near that he should fall."

The door-keeper was sitting at the door, but I evaded his watchfulness and went in (without his seeing me). *Darwāze par dar-bān baiṭhā thā magar māi uskī ākh bachā-kar andar chalā-gayā.*

Though the thief came face to face with the police, yet he got away free. *Go chor aur sipāhiyō kā āmnā sāmna hu,ā, lekin wuh bach-kar nikal-gayā.*

He escaped punishment (either was let off or absconded). *Sazā se bach-gayā.*

I have come here of my own accord. *Māi āp se āp yahā āyā hū ; or māi apnī khushī se yahā āyā hū.*

It is a matter of rejoicing. *Barī khushī kī bāt hai.*

I am very pleased with him. *Māi is se bahut khush hū.*

Who asks after us ? Who cares what becomes of us ? *Ham ko kaun pūchhtā hai ?*

(d)—Idioms :—

This house oppresses me. *Yih ghar mujhe kāṭlā hai.*

By all means let them come. *Shauq se ā,ē.*

Return immediately (*lit.* if you eat there, drink here ¹). *Agar rotī wahā khā,o to pānī yahā pī,o.¹*

What the devil does he care where I am dragging out my existence. *Unkī balā jāne² ki māi kahā parā hū.*

If my book is torn you won't care a hang. *Agar merī kitāb phat-ga,i to tumhārī balā se.²*

¹ Easterns usually drink after they have finished their meal, not in the middle of it.

² *Vide* Lesson 13 (b).

To be annoyed, put out.	<i>Dil mailā</i> (lit. dirty) <i>honā</i> .
Everything was quite changed.	<i>Kuchh kā kuchh ho-gayā</i> .
What has happened is the best for my interests.	<i>Jo hu,ā, mere ḥaqq mẽ bihtar hai</i> .
The horse jibbed (lit. stuck, came to a stop).	<i>Ghoṛā aṛ-gayā</i> .
A moonlight night.	<i>Chāndnī rāt</i> .
The day preceding the new moon.	<i>Chānd-rāt kā din</i> .
This place (i.e. its climate) does not agree with me.	<i>Yahā kī āb o hawā mere mizāj ke muwāfiq nahī hai</i> .
This is no concern of mine (lit. do you know it and let him, or them, know it).	<i>Tum jāno, wuh jānē</i> .
The horse sank in the mud.	<i>Ghoṛā kīchar mẽ dhas-gayā</i> . ¹
Each sepoy's share comes to three rupees.	<i>Har ek sipāhī ke zimme tīn tīn rūpai baiṭh-ga, e</i> .
He's queer, not quite right in his head (or lit. his brain has started from its place).	<i>Uske dimāgh mẽ khalal hai</i> (or <i>uskā dimāgh chal-gayā</i>).
Don't anger me (lit. don't make me open my mouth).	<i>Merā mūh mat khulwā, o</i> .
He must have come by way of the bazar.	<i>Wuh bāzār se hoke āyā hogā</i> .
To build castles in the air (lit. to cook imaginary pilaos.)	<i>Khayālī pilā, o pakānā</i> .

¹ In the Punjab *khubnā*. *Dhasan*, m. (in the Punjab *khuban*) is also a quicksandy place.

LESSON 32.

Use of the Infinitive.

(a)—One use of the Infinitive or Verbal Noun is to express obligation; thus, *tum-ko wahñ jānā hogā* or *parēgā*, you must (or will have to) go there.

(b)—*Are*, m., and *Ari*, f. (to Halloo! ho! hark! servants and children);
interj.

Are are!

Good gracious!

Añ, m. and f.; interj.

Oh Sir! Oh Madam!

Yū, adv.

Thus.

Jū kā tū.

As it was before (*specially with regard to quantity*).

Chāhiye, impers. verb.

Is necessary, wanted: ought, should.

Chāhiye thā, impers. verb.

Ought to have been.

Darkār hai.

Is necessary, is wanted.

Munāsib, adj.

Proper, fitting; reasonable.

Zarūr, adj. and adv.

Necessary; necessarily, surely.

Jā, e *zarūr*, m.

W.C.

Zurūrāt, f.

Necessity.

Intizām, m.

Management; preparation; administration; discipline; order.

Hājat, pl. *hājatē*, f

Need.

Muhtāj, adj. and subs.

In need, in want; pauper.

Gharīb,¹ adj.

Poor; quiet, inoffensive

¹ Originally "foreigner, stranger": '*ajīb o gharīb* "rare, strange."

<i>Rozī</i> , f.	Daily bread ; portion ; divine grace, power.
<i>Rozgār</i> , m.	Employment ; (in literary Urdu = <i>zamāna</i> "time").
<i>Qalamī</i> ¹ <i>kitāb</i> , f.	A "written book," i.e. manuscript.
<i>Gulābī</i> (from <i>gulāb</i> rose).	Pink.
<i>Jārā</i> , m., subs.	Cold ; <i>also</i> ague ; in pl. cold season.
<i>Gulābī jāṛā</i> .	Spring and autumn cold, mild cold.
<i>Saj-rakhnā</i> , tr.	Put in order beforehand.
<i>De-rakhnā</i> , tr.	To give in advance.
<i>Le-rakhnā</i> , tr.	To take or purchase beforehand.
<i>Ṭālnā</i> , tr.	To exceed a fixed time (tr.) ; put off, defer, postpone ; to evade.
<i>Bāt ṭālnā</i> , tr.	To reject an oral request.
<i>Ghul machānā</i> , tr.	To make a clamour ; to raise an alarm.
<i>Charchā machānā</i> , tr.	Spread a rumour.
<i>Dil-bahlānā</i> , tr.	To amuse oneself.
<i>Nām ḍubonā</i> , ² tr.	To disgrace one's name.
<i>Thamnā</i> , intr.	To cease.
<i>Thāmnā</i> , tr.	To stop ; catch hold of.

¹ *Qalam* 'pen.'² *Ḍubonā*, tr., to drown.

Sam̐bhalnā, intr.

To pull oneself together;
save oneself from falling;
keep ones' balance.

Sam̐bhāl̐nā, tr.¹

To support or hold up, save
from falling; take care of;
maintain; manage; *dil*
sam̐bhāl̐nā = control one-
self, curb ones's emotions.

Sam̐bhāl̐-lenā,¹ tr.

To rally before death; to
mend one's way.

De-mār̐nā, tr.

To dash a thing against
another.

• *De-dāl̐nā*, tr.

To give away completely.

De-paṭaknā, or *paṭak-denā*
(not so forcible), tr.

To dash on the ground.

De-pachhār̐nā or *pachhār̐-*
denā, tr.

To throw on the back (in
wrestling).

(c)—*Chāhiye* and *chāhiye thā*, either take the dative of the person, etc., as also do *hogā* and *paregā*; or else they are followed by the Aorist with *ki*, as: *tumko wahā jānā chāhiye*, or *chāhiye ki tum wahā jā*,^o "you ought to go there."

The past part. is also occasionally used before *chāhiye*, as: *Yih kām āj kiyā* (or *kar̐nā*) *chāhiye*.

The plural *chāhiyē* is used in the Punjab and in Delhi, but not in Lucknow.

Remark.—In the negative of "should, ought," either *nahī* or *na* is used, but the latter is preferable. If, however, *chāhiye* means "wanted," *nahī* must be used.

(d)—The infinitive may be used as a future imperative or

¹ The old spelling was with *m*, the new is with *n* (*ṁ*).

polite present imperative; ¹ it is less imperious (and consequently more polite) than the imperative. *Vide* L. 54 (f).

(e)—The inflected infinitive with *kā*, *ke*, *kī* expressing intention is used only in the negative, the substantive verb “I am, he is,” etc., being understood after it, as: *wuh nahī likhne kā* [*hai*] “he has no intention whatever of writing.”

(f)—*Shukr*, “thanks,” specially means *Khudā kā shukr*. “Thank you” for a small obligation is *taslīm*, or is expressed by touching the forehead with the right hand and bowing. Hindus say *bandagī*. *Āp kā barā mamnūn hū* is “thanks” for a gift, etc.

(g)—(1) Nouns preceded by a cardinal number may be in the singular or plural, latter preferable, as: *do laṛkī* or *do laṛkiyā* “two girls.” If, however, the noun is masculine and ends in *ā*, the plural must be used, as: *do ghoṛe* (not *do ghoṛā*) = “two individual horses.” With large numbers, however, the noun *may* be in the singular, as: *sau ghoṛā ḥāẓir thā* “a hundred horse, *i.e.* a collection of a hundred horse, was present”; *sau sipāhī ḥāẓir thā*.

(2) But, if the noun denotes money, measure, quantity, time, distance, direction, manner, kind, it is generally in the singular, as: *do haṭṭe tak* “for two weeks”; *das rās² ghoṛā hai* “ten head of horse”; *do tarāf se* “from two sides” etc. *Chālīs ashrafī* = “forty *ashrafī*,” but in “*chālīs ashrafiyā*” ³ “so many as forty *ashrafī*,” there is emphasis on the number forty: *bhāt bhāt kī bolī*; *us ke mūh mẽ do zabān hai* “he is double-tongued”; *is mulk mẽ pachās zabānē* (or *boliyā*)

¹ It is also used as an Interjection, as: *sunnā* “listen!”; *dekhnā* “see, beware!”

² For Ar. *ra's*, m., “head”; but *rās*, f., H. “rein.”

³ *Chālīs ashrafiyā* “all the forty *ashrafis*.”

hai "there are 50 languages in this country" (here the singular *zabān* should not be used).

(3) A similar rule holds good after indefinite pronouns, as : *sab tarāḥ se* "in all ways" ; *ba'z jagah (f.)* "in some places" ; *ka,ī din ke ba'd* "after several days" ; *sab qism kī machhlī* "all kinds of fish" ; *kitnī daf'a* "how often."

(h)—The formative plural of certain numbers below a hundred, is used without a post-position, as : *darjanō* "dozens of" ; *koṛiyō* or *bīsō*¹ "scores of" ; *pachāsō* "fifties of." The numbers one hundred and upwards are all so used, as : *saikrō*, *hazārō*, *lākhō*, *karōṛō*. A similar idiom exists in nouns denoting quantity, and in some nouns denoting time, as : *manō anāj* "maunds of grain" ; *serō* "seers of" ; *dherō* "heaps of" ; *haftō* "many weeks" ; *barsō guzar gu,e* "years passed away" *Sāl-hā sāl*, *hazār-hā hazār* or *hazārō hazār* ; *karōṛ-hā karōṛ* ; *lākh-hā lākh* are similar idioms. The *-hā* is the Pers. pl. *Vide* also Appendix A.

(i)—Adjectives agree with their substantives. There is, however, an exception to this rule. If the substantive is an object with *ko*, the adjective following it must be masculine singular, as : *gārī ko kharā karo* "stop the carriage," but *gārī kharī karo*. The particle *ko* destroys concord. Compare L. 54 (d).

LESSON 33.

(a)—I require a pony.

Mujhe ek tattu chāhiye or
darkār hai.

We want ten books like this.

Ham logō ko das aisī kitābē
chāhiye(-).

¹ Plural of the cardinal number *bīs*. "A score" is *bīsī*, f.

- You ought to have been a soldier. *Tum ko sipāhī honā chāhiye thā, or chāhiye thā ki tum sipāhī hote.¹*
- This is as it should be. *Yū-hī chāhiye.*
- Write an answer soon ; if you don't (otherwise), I am with you (i.e. look on me as present with you there). *Jawāb jald likho, warna mujh ko wahī maujūd samajhnā.*
- There were ten *rānīs* present. *Das rāniyā (or rānī, not so good) maujūd thī.*
- The work of three men. *Tīn ādmiyō (or ādmī) kā kām.*
- You ought not to have done this. *Yih bāt tum ko munāsib na-thī ; or yih bāt tum ko chāh-iye na thī.*
- We must arrange for this. *Is bāt kā intizām karnā chāh-iye.*
- This is an important matter. *Yih barī zurūrat kī bāt hai (or barī zarūrī bāt hai).*
- Of what are you in need ? *Tum ko kis chīz kī hājat hai ?*
- That man is poor, he is needy (in want). *Wuh ādmī gharīb hai, muhtāj hai.*
- This horse is quiet. *Yih ghorā gharīb hai.*
- He is in need of even his daily bread. *Rotī tak kā muhtāj² hai.*
- He has to go somewhere (lit. there is for him the going somewhere). *Us ko kahī jānā hai.*

¹ *Hote* Past Conditional tense.

² *Tak* here is not a post-position ; vide Lesson 60 (b).

He will have to go, must go, somewhere.	<i>Us ko kahĩ jānā hogā (or paṛe-gā).</i>
God gives us our daily bread.	<i>Khudā rozī detā hai.</i>
I refuse to listen to such things.	<i>Maĩ aisi bālē nahĩ sunne kā [hũ].</i>
He has gone to prison (before trial).	<i>Wuh h̄'jat¹ mẽ gayā hai= (hawālāt).</i>
God grant you His grace, so that you may obey your parents.	<i>Khudā tum ko is bāt kī rozī de ki tum m̄-bap kī farmā-bardārī karo.</i>
They ought to be here by now.	<i>Un ko ab tak yahā ā-jānā chāh-iyē thā.</i>
Look after these things, take care of them.	<i>In chizō ko sambhālō.</i>
He managed this well.	<i>Yih kām us ne khūb sambhālā.</i>
Hold up, pull yourself together (to a person on tripping).	<i>Sambhlo.</i>
Keep a civil tongue in your head.	<i>Zabān sambhāl-kar bolo.</i>
Pulling herself together she said—.	<i>Us ne, sambhalkar, kahā ki—.</i>
The rain has stopped.	<i>Pānī tham-gayā.</i>
Hold this, keep it.	<i>Is ko thāmo (or pakṛo).</i>
(b)—Idioms :—	
It is spoken in everyday colloquial.	<i>Roz-marra² mẽ bolte hāĩ.</i>

¹ The origin of this curious but common idiom is obscure.

² *Roz-marra*, adv. "daily," and subs. "colloquial speech."

Keep the soup on the fire till the liquid is reduced by a fourth.	<i>Shorbe ko itnī der chūlhe par rakho ki chauthā,ī pānī jal-jā,e.</i>
Can hearsay be equal to the evidence of one's eyes?	<i>Kānō ¹ sunī ² bāt ākhō ¹ dekhī ² ke barābar ho-saktī hai?</i>
I felt intensely jealous.	<i>Merī chhātī par sāp-sā phir-gayā.</i>
To be faithless.	<i>Tote ³ kī tarah ākh pherlenā (or badalnā).</i>

LESSON 34.

(a)— <i>Yahī</i> (emphatic).	In this very place.
<i>Wahī</i> (emphatic).	In that very place.
<i>Kahī</i> .	Somewhere, anywhere; <i>also</i> I fear lest; if; ever; far more.
<i>Aisā</i> , ⁴ adj. and adv. (correl. is <i>jaisā</i>).	Thus, like this. such, so.
<i>Aise</i> , adv.	Thus, so.
<i>Jaisā</i> , adj. and adv. (correl. <i>waisā</i>).	As, such.
<i>Jaise</i> , adv.	As, such as.
<i>Jitnā</i> , adj. (correl. <i>utnā</i> so much).	As much as.

¹ *Se* understood.² i.e. *sunī hu,ī* and *dekhī hu,ī*.³ Unlike other birds, a parrot that has escaped does not return to its cage.⁴ For *yih-sā*, vide Lesson 28 (g).

<i>Jitne</i> , pl.	As many as.
<i>Na to</i> (or <i>na</i>)— <i>na</i> .	Neither—nor.
<i>Yā to</i> (or <i>yā</i>)— <i>yā</i> .	Either—or.
<i>Tāzī</i> , m.	Greyhound
<i>Jahāz</i> , m.	Ship (of any kind).
<i>Jahāzī</i> , adj. and subs.	Any passenger or official in a ship; imported; in the Punjab also an English greyhound.
<i>Itnā</i> , H. (for things present).	} This much.
<i>Is qadr</i> , H. P. (correl. <i>jītnā</i>).	
<i>Jitnā</i> ¹ , H.	} As much as.
<i>Jis qadr</i> , H. P.	
<i>Utnā</i> } (for things	} That much.
<i>Us qadr</i> } absent.)	
<i>Jahā</i> (correl. is <i>wahā</i> ²).	The place where, when.
<i>Jahā kahī</i>	Wherever.
<i>Jidhar</i> (correl. is <i>udhar</i> , thither).	Whither.
<i>Pahlā</i> , adj.	First.
<i>Pahle</i> , adv.	Firstly, at first.
<i>Chain</i> , m.	Ease, comfort: <i>also</i> now the English word “chain.” f.
<i>Khatra</i> , m.	Danger.

¹ The Hindī *so* (correl. of *jo*) is now rare; but *taisā* (correl. of *jaisā*) is obsolete.

² In old Urdū *tahān* was the correlative.

Khaṭre mē dālnā, tr.

To risk.

*Murgh, m.*Colloquially a cock; (*in writing* any bird).*Murghī, m.*

Cock (domestic fowl).

Murghī, f.

Hen (domestic fowl).

Chharī, f.

A light walking-stick.

Lāthī, f.

A long heavy stick used as a weapon.

Chharrā, m.

Small shot.

Golā, m.

A large ball; a cannon ball.

Golī, f.

A small ball; a bullet; a pill.

Chhurā, m.

A large knife with handle.

Chhuri, f.

A small- or dinner-knife.

Jab (correl. tab or to).

When.

Jab kabhī.

Whenever.

Jab tab.

Now and then.

Lāl, adj. and subs. m.

Red; an amadavat.

L'al, m. subs.

Ruby.

Lāl kurtī, f.

British regiment.

Chaurā, adj.

Wide, broad.

Chaurā, ī, f.

Breadth.

Lambā, ī, f.

Length.

Gahrā, adj.

Deep; the surface of the water being far from the ground-surface (of a well).

Gahrā, ī.

Depth.

Aisā waisā.

Middling, or less than middling, not up to much, so so.

Aisā taisā.

Of bad character.

Sharm-gāh, f.

The privy parts.

Kitne ko (or mē) ?

For how much, for what price ?

*Itne mē*For so much ; *also* in the meantime.*Jahā tahā.*Everywhere ; *also* here and there.*Yahā tak.*

Thus far ; to such a degree, so, such a—.

LESSON 35

The Relative and Correlative.

(a)—Strictly speaking, there is no relative pronoun corresponding to our “who, which, that.” For example, “the man is wise who speaks little,” is expressed in Hindūstānī as follows :—*jo shakhṣ dānā hai so*¹ (or *wuh*) *kam boltā hai* ; literally, “whatever man is wise, the same speaks little.” Here the word *jo* is called the *relative*, and *so*¹ the *correlative*. The correlative is often omitted Examples :—

That which you say is all true. *Jo tum kahte ho (wuh) sach hai.*

Speak plainly whatever comes into your mind. *Jo kuchh (ki) tumhāre dil mē āwe (wuh) ṣāf kaho.*

¹ *So* is practically obsolete in Urdu : *wuh* takes its place.

The man whom you saw in the city yesterday died this morning.	<i>Jis shakhṣ ko tum ne kal shahr mẽ dekhā thā, wuh āj fajr ko mar-gayā.</i>
The letter which you wrote to me has not arrived.	<i>Jo chitṭhī tumne mujhe likhī thī, wuh nahī pahūchī.</i>
Where there is a rose, there is also a thorn.	<i>Jahā gul hai, wahā¹ khār (bhī) hai.</i>
As you act, so will you experience.	<i>Jaisā karoge, waisā pāoge.</i>
As long as there is life, there is hope.	<i>Jab talak sās tab talak ās.</i>
Wherever you go, there will I also go.	<i>Jidhar tum jāoge, udhar main bhī jāūgā.</i>
As the master, so will the scholars be.	<i>Jaisā ustād waise hī shāgird hōge.</i>
Take as much as you want.	<i>Jitnā chāhiye utnā le-lo.</i>

The construction of the relatives and correlatives corresponds, as one writer points out, to the construction “*where the bee sucks, there suck I*.”

(b)—There is another construction with the relative pronoun, which corresponds to the English, as: *ādmī, jo* (or *jo-ki*) *dānā hai kam boltā hai* “the man who is wise speaks little”; or *wuh ādmī jo* (or *jo-ki* or *ki*²) *dānā hai kam boltā hai* = *jo ādmī dānā hai wuh kam boltā hai*. [Vide also L. 55 (a)].

The conjunction *ki* is often used alone for *jo ki*, ‘vide’ L. 52 (e) (11).

¹ In Forbes *tahā*; now obsolete except in *jahā tahā* “everywhere” and “here and there.”

² This *ki* is merely the conjunction “that.”

(c)—*Aisā*, *jaisā*, *waisā*, *jītnā*, *utnā*, *itnā*, and also the interrogatives *kaisā* and *kitnā*, are pronominal adjectives and agree with the substantives to which they refer. They are also adverbs. *Aise* and *jaise* are adverbs only, and indeclinable. As adverbs, either form *aisā* or *aise*, etc., can be used. *Vide* also (j) and L. 55 (a), (3).

Remark.—In the Punjab sometimes *aisā* alone is used for *aisā waisā*, as: *wuh aisā ādmi hai* “he is so-so, not much good”

(d)—The negative *na* repeated, means *neither—nor*, as: *wuh na hiltī hai, na dultī*¹ “she neither moves nor stirs.” Idiomatically, however, the first *na* is often omitted, as: *uskā mālik Zaid hai, na Umar*; *balki mai*² “its owner is neither Zaid nor Umar, but I.”

The conjunction *aur* “and” is often prefixed to the second *na*, as: *na maiṁ bolūgā aur na tum* “neither will I speak nor will you.”

(e)—(1) *Yā* “or,” repeated, means *either—or*, as: *yā to apnā kām kar, yā chaltā phirtā naẓar ā* “either do your business or be off (*lit.* or appear to my sight moving away).”

As with *na*, the conjunction *aur* is sometimes prefixed to the second *yā*, as: *yā “Khayāl o Khayāl” parho aur yā “Urdū Roz-marra”* “read either the Khayāl o Khayāl or the Urdu Roz-marra”; but it is better to omit the *aur*.

(2) *Yā—yā* is also idiomatically used for “whereas” (*hālān-ki* in good Urdu), i.e. it expresses great contrast, as: *yā (to) pahle tādastī thī, yā ab chain hī chain hai* “at first I was poor, *whereas* now I live in nothing but luxury.” Compare the use of *kahā* and *kab*, L. 38 (d) and (e), and *aur*, L. 43 (b).

¹ *Hai* is of course understood after *dultī*.

² *Hū* understood after *mai*.

(f) *Kyā—kyā* means *whether—or* (inclusive), as: *kyā amīr kyā faqīr* “whether rich or poor, high and low.”

Khṡwāh—khṡwāh and *Chāhe—chāhe* ditto (but exclusive).

(g) “*When*”, expressing a future condition, is in English often followed by the Present Tense, but in Hindustani the Aorist or Future is necessary, as: “When (or if) he comes, tell me” *jab wuh ājā,e* (not *ā-jā,egā*) *mujhe kḡhabar¹ denā*. But if the first verb is future the second must be future; vide Lesson 61 (b).

(h)—*So* also means “therefore, so,” as: *tum ne wahā jāne ke liye man² kiyā thā so maī wahā nahī jā,ūgā*. The correlative *so* is seldom used in modern Urdu; but as *jo ho, ho* for “happen what may” would sound ill, *jo ho, so ho* is used.

(i)—He delights in danger. *Jis kām mē kḡhatra hai wuhī*
(or *wuh*, or *so*) *usko pasand hai*.

This is the *sais* whose pony was here yesterday (*lit.* what pony was here yesterday, its *sais* is this). *Yih wuhī sā,is hai jiskā ṭaṭṭū kal yahā thā* (or *jo ṭaṭṭū kal yahā thā. uskā sā,is yih hai*).

I have the pencil you had. *Mere pās wuh pinsil hai jo tumhāre pās thī*.

Is it in the same spot it was in yesterday? *Kyā wahī hai jahā kal thā?*

Every one eats the fruits of his own actions. *Jis ne jaisā kiyā waisā pāyā*.

Is this a cock or a hen? *Yih murghā² hai yā murghī?*

He has either a cock or a hen. *Us ke pās yā to³ murghā hai, yā murghī*.

¹ But *jab wuh ā-jā,egā maī kḡhabar dūgā*; if the *apodosis* is an Imperative, the Aorist is used in the *protasis*.

² Colloquial, vide L. 34 (a).

³ Or omit *to*.

It is neither a cock nor a hen, it is a pigeon.	<i>Na murgḥā hai na murgḥī, kabūtar hai.</i>
I have neither your walking stick nor your brother's.	<i>Mere pās na to tumḥārī chḥarī hai na tumḥāre bhāṇī kī.</i>
It is as far from here as my house.	<i>Itnī dūr hai jitnī dūr merā ghar hai.</i>
Might is right.	<i>Jis kī lāṭhī us kī bhaṛis.</i>
Why he's <i>here</i> !	<i>Wuh to yihī (emphatic of yahā) hai.</i>
As many saddles as are <i>here</i> .	<i>Itne zīn jitne yahā haī.</i>
As many books as are <i>there</i> .	<i>Utnī kitābē jitnī wahā haī.</i>
"What are you doing ?" "Nothing." (<i>lit.</i> I am seated thus, <i>i.e.</i> as you see.)	<i>"Kyā karte ho ?". "Aiṣā hī baiṭhā [hu,ā] hū."</i>
Have you a greyhound like this ?	<i>Tumḥāre pās aisā tāzī kuttā hai (jaisā yih hai) ?</i>
He has a bull-terrier just like this.	<i>Us ke pās aisā hī bul-dāk¹ hai.</i>
He has an English greyhound exactly like that.	<i>Uske pās waisā hī jahāzī hai jaisā (kī) wuh hai.</i>
It is not as large as the Cap- tain Sahib's horse.	<i>Wuh itnā baṛā nahī hai jitnā ki Kaptān Ṣāḥib kā ghorā.</i>
My <i>chudder</i> is not as long and as wide as this one.	<i>Merī chādar itnī lambī² chaurī nahī jitnī yih hai</i>
You will get this, when you come here.	<i>Jab tum yahā hoge (tab) tumko yih chīz milegī.³</i>
He comes to see me now and then.	<i>Jab tab mere pās ātā hai.</i>

¹ *Bulī kuttā* "bull-dog"; *ṣāḥib logō kā kuttā* "fox-terrier."

² Note the omission of *aur*.

³ *Vide (g)*, and note 1, p. 131.

Come to see me whenever you get leisure ; *but* He comes to see me whenever he gets leisure. *Jab kabhī furṣat mile mujhse milnā ; but jab kabhī furṣat miltā hai¹ wuh mujhse miltā hai.¹*

God is everywhere. *Khudā jahā tahā ḥāzīr hai.*

The maidan is quite open, except that here and there there are trees. *Maidān bi'l-kul ṣāf hai lekin yahā wahā darakht hai.*

The camel is an ungainly beast. *Ūṭ bhaddā jāmwār hai.*

As quickly as possible. *Jahā tak jald mumkin ho ; or jahā tak jald ho-sake.*

He is such a fool that he does not even know how to feed himself ; he is an utter ass. *Wuh yahā tak be-wuqūf hai ki khānā khānā bhī nahī jāntā ; wuh bilkul gadhā hai.*

Neither is this right nor that. *Na yih durust hai na wuh.²*

Hang him ! *Us par tīn ḥarf.³*

Hang you and your master too. *Tum par aur tumhāre ustād par bhī tīn ḥarf.*

(j)—*Aur merā yih ḥāl thā ki kāṭo³ to badan mē lohū nahī* “and *such* was my state that had you cut me you would have found no blood (= my blood was frozen from fear).” Here the demonstrative *yih* equals *aisā* or *waisā*.

LESSON 36.

(a)—The phraseology of Eastern languages is dramatic. When reporting the words of a third person, the direct nar-

¹ *Vide (g)*, and note 1, p. 131.

² *Na yih na wuh durust hai* is bad Urdu.

³ i.e. *lām*, ‘*ayn*, *nūn*.

⁴ Direction narration.

ration is generally used, *i.e.* that pronoun is used which the person himself made use of. This peculiarity alters the structure of a Hindūstānī sentence compared with the English. For example: "The prisoner told me that *he* would kill *Shaikh Hasan* if *he* saw him" *qaidī ne mujh-se kahā ki, māī Shaikh Hasan ko mār-dālūgā agar usko dekhū or dekhūgā*; literally, "the prisoner said to me thus, 'I will kill *Shaikh Hasan* if I see him.'"

(b)—*Chhūṭnā*, intr.

To be set free, liberated; to be let go; be loose; be omitted; to go off (of a gun); be effaced (of spots); to spout; to start; to run (of colour); to be left behind; be fired (fire-works, gun).

Chhoṛnā (tr. of *chhūṭnā*)

To leave behind; let go; set free; fire a gun, etc.; give up a work; pardon, etc.

Hawā chhūṭnā, intr., or *To break wind.*
chhoṛnā, tr.

Chhoṛ or *chhoṛke*.

Except; omitting; not mentioning.

Fawwāra, m.

A fountain.

Totī,¹ f.

Parroquet (hen).

Totā, m.

Do. (cock).

Qaidī, m.

Prisoner.

Qaid-khāna, *Jel-khāna*, m.

Prison.

Qaid karnā, tr.

To imprison.

¹ But *tūtī* or *tūtī* is the Rose-finch (a cage bird).

<i>Imtiḥān</i> , m.	Trial ; examination ; test.
<i>Kho-jānā</i> , intr.	To be lost.
<i>Khonā</i> , tr.	To lose.
<i>Khoyā-jānā</i> , pass.	To be lost.
<i>Chirāgh</i> , m.	Properly a native lamp ; often used for any light.
<i>Lamp</i> , m.	English lamp.
<i>Ṭhandā</i> , adj.	Cold ; cool.
<i>Ṭhandā,ī</i> , f.	Cool medicinal drink.
<i>Ṭhandak</i> , f.	Cold (opp. to heat) ; coolness
<i>Ṭhandā karnā</i> , tr.	To cool ; to put out a lamp.
<i>Gul karnā</i> , tr.	To put out a lamp.
<i>Dar</i> , m.	Fear.
<i>Darnā (kisi se)</i> , intr.	To fear.
<i>Khauf</i> , m.	Fear.
<i>Aisā na-ho</i> , H. } <i>Mabādā</i> , P. }	May it not be so ; lest.

(c)—Verbs of seeing, asking, replying, remonstrating, thinking, dreaming, hearing, hoping, inferring, wishing, seeming, implying, intending, and fearing, are usually followed by the direct narration.

(d)—The indirect narration, however, is also used occasionally, as : “Tell him I am ill,” *us se kah-do ki maĩ bīmār hū̃* ; or direct, *us se kah-do ki ṣāhib bīmār haĩ*.

Remark.—(1) It will be seen that sometimes a sentence may mean two different things according to whether the hearer takes it as direct or indirect narration.

(e)—*Kyūkar nahĩ* (neg.) is used in indirect questions, or in direct questions signifying an affirmative, as : *maĩ dekhūgā ki wuh kyūkar nahĩ ā, egĩ*. *Wuh kyūkar nahĩ ā, egā* = “of course he’ll come.”

Kyūkar (aff.) in direct or indirect questions signifies negation; *wuh kyūkar ā, egā* ? = "he won't come," or "in what manner?"; *maī dekhūgā ki wuh kyūkar ā, egā* = "you say he'll come but I say no." It also signifies affirmation, as: '*Tum jānte ho ki wuh kyūkar ā, egā* "do you know how he will come (i.e. by train or on foot etc.)?"

(f)—After verbs of telling, or ordering, it is usual to use the indirect narration, as: *sā, is ko¹ kah-do ki yahā āwe*, "tell the sais to come here (lit. tell the sais that he should come here—to me)." *Sā, is ko¹ kah-do ki yahā ā, o* would rarely be used and might mean "tell the sais to come to you."²

(g)—If a pronoun gives rise to ambiguity, it is better to substitute a proper name; *us ne kahā ki tum bīmār ho* might mean that either the speaker or the addressee was ill.

(h)—The Transitive verb often indicates that the action was done on purpose, the Intransitive by accident; *vide* examples in L. 37. The Passive also (*vide* Lesson 47) has generally the first signification.

(i)—The Passive without an agent also often signifies impossibility, as: *qismat se larā nahī jātā*, "none can fight against Fate." *Vide* L. 47 (d).

(j)—The parrot escaped *Totī hāth se chhūṭ-ga, ī* (not from my grasp. *bach-ga, ī*).³

The horse got loose (or is *Ghorā chhūṭ-gayā*. loose).

The prisoner has escaped and *Qaidī nikal-bhāgā*. absconded.

The prisoner was released. *Qaidī chhūṭ-gayā*.

He escaped from the Police. *Polis ke hāth se chhūṭ-gayā*.

¹ *Ko* as it is an order, *vide* Lesson 26 (c).

² A direct narration sometimes occurs within a direct narration.

³ *Bachnā* is to escape from a threatened evil.

The prisoner has been released from jail.	<i>Qaidī jel-khāne se chhūt-gayā.</i>
The train had just started.	<i>•Rel chhūt-ga,ī thī.</i>
The fountain is playing.	<i>Fawwāra chhūt-rahā hai.</i>
The fireworks have begun (or are going on).	<i>Ātash-bāzī chhūt-rahī hai (or chhorī-jā-rahī hai).</i>
He is very free with his tongue.	<i>Us kā mūh bahut chhūt-gayā hai.</i>
He has taken to beating one (or to beating people) for the slightest thing; is free with his hands.	<i>Us kā hāth bahut chhūt-gayā hai.</i>
He has lost heart, hope, about this examination.	<i>Is imtiḥān se uskā dil chhūt-gayā.</i>

LESSON 37.

(a)—I left my book at home on purpose.	<i>Ham ne apnī kitāb ko ghar mẽ (or ghar par) chhorā.</i>
I left my book at home by accident; I forgot it.	<i>Kitāb ghar mẽ (or ghar par) chhūt-ga,ī (or rah-ga,ī).</i>
He lost his book on purpose.	<i>Us ne kitāb ko kho-diyā.</i>
He lost his book by accident.	<i>Us kī kitāb khoyī-ga,ī.</i>
He put out the lamp (especially means on purpose).	<i>Chirāgh ko ṭhandā kar-diyā.</i>
The lamp went out.	<i>Chirāgh ṭhandā ho-gayā.</i>
He lives in the next house but one.	<i>Ek ghar chhor-ke dūsre ghar. mẽ rahtā hai (= yahā se tīsre ghar mẽ rahtā hai).</i>
I wanted to go out.	<i>Maī ne chāhā ki “bāhir jā,ū.”</i>

- He wanted (or tried) to clear off with his life. *Us ne chāhā¹ ki “apnī¹ jān leke bhāg-jā,ū”* (or indirect *jā,e*).
- I wished never to leave him again. *Merā jī chāhā² ki phir us se kabhī judā na-hū.*
- I asked him in reply what business that was of his. *Maī ne jawāb diyā ki “tumhārī is se kyā gharaz (hai)?”*
- It is now proposed to go to Delhi. *Ab tajwīz hai kī “Dillī jā,iye.³”*
- Tell them that what I (the writer) told you (i.e. either the addressee or a third person) was wrong. *Un se yih kah-do ki wuh bāt jo maī ne⁴ tum se kahī thī ghalat hai.*
- I said to myself that you (Firman Ali) would never agree to this. *Maī ne kahā ki Farmān ‘Alī qabūl nahī karne kā; or maī ne tumhārī nisbat kahā ki wuh nahī qabūl karne kā; or maī ne tumhārā zikr kiyā ki tum (F. A.) qabūl nahī karne ke.*
- I feared I might be late. *Mujhe dar thā ki “maī ‘leṭ’ na-ho jā,ū”⁵* (in Panjab *pachhar-jā,ū*); or *maī “leṭ” ho-jā,ūgā⁶* (without *na* in the future).

¹ Omit *apnī* and the meaning is “to go off in haste.”

² Note omission of *ne*: vide “Stumbling Blocks,” p. 3.

³ *Jā,iye* Respect., or Impers Imper. “let us (or you) go.”

⁴ Here, for *maī ne*, the writer’s name (*Ghālīb ne*) could be substituted.

⁵ Direct narration.

⁶ Indirect narration.

I feared he would not come (I wanted him to come and was expecting him). *Mujhe khauf thā aisā na-ho ki wuh na-ā,e.*

I feared he would come (I didn't want him to come). *Mujhe khauf thā ki wuh na-ā-jā,e.¹*

Don't be disheartened at failing in your examination. *"Fel" ho-jāne se jī na-chhoro.*

But I am already disheartened. *Merā dil to chhūt-chukā hai.*

Why did you drop the bottle or why did you knock it down on purpose? *Botal ko kyū girāyā?*

(b)—Idioms:—

You have merely to ask for it to get it (*i.e.* in obtaining it there will be only the delay of saying the words). *Faqaṭ māgne kī der hai.*

There was a great robbery in my house; everything was swept clean away. *Mere yahā sakht ḍakaitī hu,ī; sāre ghar mē jhārū phir-ga.ī.*

The city is now desolate. *Us shahr mē ab khāk ur̥tī hai.*

This has caught my fancy. *Yih (chīz) merī naẓar mē khub ga.ī² hai.*

¹ *Ā-jānā* is generally "to come unexpectedly."

² *Khub-jānā* is used metaphorically only for to "go deep into," of pleasant things: literally and also for unpleasant things *chubhnā* "to prick, pierce, etc." is used.

- This has fascinated me and I *Yih chīz merī nazar par*
must buy it. *chaṛh-ga,ī hai.*
- He has become a great favour- *Wuh Bādshāh kī nazar par*
 ite with the king. *chaṛh-gayā.*
- The brick houses there can *Khishṭī¹ makān gintī ke hai*
 be counted (they are so
 few).
- You have no knowledge of it *Tere frishtō² ko bhī khabar*
at all. *nahī.*
- He's never seen (or experi- *Us ke bāp ne to yih khwaḥ*
 enced) such a thing; *lit.* *mē bhī na-dekhā hoyā.*
 why, his father even can't
 have seen it in a dream.
- How can I thank him suffi- *Maī us kā shukr kis mūh se*
 ciently ? *(adā) karū ?*
- I have sworn *not* to go there. *Maī ne wahā jāne kī qasam*
khā,ī hai.
- I have sworn *to* go there. *Maī ne wahā jāne ke liye*
qasam khā,ī hai.
- I have got what I wanted, I *Merā kām chal-gayā*
 have been successful.
- He swallowed what I told *Merā fīqra us par chal-gayā.*
 him.

(c)—*Dūr* is used when there is no substantive, as: *bahūt dūr hai*; otherwise the adjective is *dūr kā*, as: *dūr kā mulk* "a distant, far-off, country."

¹ *Khishṭ*, f., is a kiln-burnt, not a sun-dried, brick.

² Every man has two recording angels, one behind each shoulder: that on the right, records his good deeds; that on the left, his bad.

LESSON 38.

(a)—*Bannā*, intr.

To be made ; repaired ; prepared ; to become ; become like ; play the part of ; to prosper ; to be affected ; etc.

Banānā, tr.

To make, etc. ; to make a fool of.

Banwānā, caus.

To cause to be made ; to order to be made, repaired, etc.

Banāwat, f.

Make ; sham ; contrivance.

Ishāra, m.

Sign, signal ; hint ; a reference to.

Ishāra karnā (*kisī kī taraf* or *kisī ko*), tr.

To point out ; beckon.

Ishāra denā, tr.

To signal.

Kahī.Somewhere, anywhere : *also* I fear lest ; if, should ; far more.*Kahī nahī*.

Nowhere.

Jahā kahī.

Wherever.

Jo ko,ī.

Whoever.

Jo kuchh (correl. *so*, or *wuh*, *vide* Lesson 35).

Whatever.

Khushk, adj.

Dry ; withered.

Khushkī, f.Dryness, *khushkī se* by land (as opposed to *tārī se* by water).*Mālik*, com. gen.

Master, owner.

Milk, f.

Property ; landed property.

<i>Patā</i> , m.	Trace ; address ; sign.
<i>Pattā</i> , m.	Leaf (of tree) ; also a single playing-card.
<i>Shāh</i> , m.	The Shah of Persia ; the king at chess ; a hereditary <i>faqīr</i> ; a beggar.
<i>Shāh-zāda</i> , m.	Prince.
<i>Shāh-zādī</i> , m.	Princess.
<i>Sāhib-zāda</i> , m.	A son of any one entitled to the address <i>āp</i> .

(b)—When *jab tak* means “until” or *yahā tak ki*, it requires a negative verb, but when it means “whilst,” an affirmative verb, as : *yahā thāhro jab tak (=yahā tak ki) māñ na-ā,ū* “stay here till I return, or as long as I do not return” ; but *jab tak wuh yahā rahā māñ bhī yahā rahā* “I remained whilst, or as long as, he remained.” Violations of this rule should not be imitated. *Vide* also L. 61 (b).

Yahā tak ki, itself, however, does not admit of a negative, as : *yahā thāhre raho yahā tak ki māñ wāpas ā,ū*.

(c)—A Transitive Infinitive can be substituted for a Passive or for an Intransitive Infinitive, as : *us ke mārne ke liye hukm hu,ā* “an order was given for killing him,” or *us ke māre-jāne¹ ke liye hukm hu,ā* an order was issued for his being killed.” *Vide* L. 54 (a) (3).

Regard must, however, be paid to the logical subjects. Thus, *Avadh ke chhin-jāne par Wājīd ‘Alī Shāh Mityā Burj mē rahne lage* “after the annexation of Oudh (by the English) Wājīd Ali Shah took up his abode at *Mityā Burj*” ;

Mārā-jānā, pass., “to be killed,” *vide* Lesson 47 (a).

but *Avadh ke chhīn-lene par Sarkār ne us par apnā qabẓa kar liyā*. If a Transitive Infinitive were used in the first example, it would refer to the subject *Wajid Ali Shah*.

(d)—*Kahā* idiomatically expresses great contrast or difference, as: *kahā māi, kahā āp?* = there is all the difference between Your Honour and me (*lit.* “where am I and where is Your Honour?”); *kahā wuh dostī thī aur kahā ab yih dushmanī?* “once there was such friendship, now there is this enmity.” Compare *yā-yā* L. 35 (e) (2).

(e)—Note the following similar signification of *kab*; *māi ne tumhē yih kām karne ko kab kahā thā aur tum ne kab kiyā*, “how long ago did I order you to do this and when did you carry out the order?” (= either you delayed doing it, or did it at an unsuitable time).

(f)—*Ṣāhib-zāda*, f.

Feminine of *Ṣāhib-zāda*.

Banda, m.

Slave.

Harām-zāda, adj.

Illegitimate, base-born; a rascal (in abuse).

Pīr, m.

A religious teacher, either living ordinarily, or at a shrine.

Pīr-zāda.

The son of a *pīr*.

Palang, m.

Any bedstead.

Chār-pāī, f.

Any bedstead, but specially a wooden one.

Dunyā, f.

The present world; the earth; the people of the earth; a whole world; multitude; worldly blessings; wealth.

<i>Dunyā-dār</i> , adj.	Worldly, rich, a mammonist.
<i>Dunyā-dārī</i> .	Wealth, worldliness.
<i>Dunyā-ṭalab</i> , adj.	Seeking after this world, ambitious.
<i>Dunyā-ṭalabī</i> , ¹ subs.	
<i>Ārām-ṭalab</i> , P. A.	} adj. Loving ease; ease-loving.
<i>Sukh-wār</i> H.	
<i>Sukh</i> , H., m.	Pleasure; happiness; welfare; ease.
<i>Dukh</i> , H., m.	Pain: misery; grief; hardship, etc
<i>Marammat-ṭalab</i> , adj.	In need of repairs.

LESSON 39.

(a)—Send this to be repaired.	<i>Is ko banne (or banāne) ko do.</i>
Where are such things made?	<i>Yih kahī bantā hai?</i>
Mochi, make me a pair of boots.	<i>Mochī, hamāre wāste ek joṛī jūtī banā,o.</i>
Bearer, order me this.	<i>Berā, hamāre wāste aisī chīz banwā,o.</i>
It is not anywhere; I cannot find it.	<i>Kahī nahī hai.</i>
It must be somewhere or other.	<i>Kahī na kahī to hogā.</i>
He is very affected; gives himself airs.	<i>Wuh bahut bantā hai.</i>

¹ In such compound nouns, the gender is usually that of the final noun: thus *āram* is masculine, but *ārām-ṭalabī* is feminine. Vide L. 56 (b).

Ah, you are making a fool of me.	<i>Oh ! tum mujhe banāte ho.</i>
Wherever his master is, there will this dog be also.	<i>Jahñ kahñ mālik ho wahñ yih kuttā bhñ hogā.</i>
I could not find it, there was no trace of it.	<i>Kuchh patā na-thā (or na-milā).</i>
I am in one place, you are in another.	<i>Māñ kahñ, tum kahñ.</i>
There she is seated, tricked out in all her finery !	<i>Wuh ban-than-kar ¹ baiñhñ hai.</i>
We won't get on together, he and I won't hit it off.	<i>Merñ ² us se na-banegñ.</i>
This flower is dead.	<i>Yih phūl <u>khushk</u> ho-gayā (not mar-gayā).</i>
He pointed out the false (made-up) prince.	<i>Us ne bane hu,e shāhzāde ko (or kñ taraf) ishāra kiyā.</i>
This is a made-up story.	<i>Yih banāwatñ bāt hai.</i>
Wherever it may be, it certainly is not here (<i>lit.</i> it may be anywhere, here however it is not).	<i>Kahñ ho, yahñ to nahñ hai.</i>
To whomsoever this mare belongs she is not up to much.	<i>Yih ghoṛñ kisiñ kñ ho (or jis kisiñ kñ ho) achchhñ nahñ hai.</i>
This is my son.	<i>Yih banda-zāda hai (polite).</i>

¹ *Thannā*, meaningless appositive : has no meaning by itself.

² Agrees with *bāt* understood. *Vide* L. 16 (d) note 1. The first person more worthy than the second, etc.

Is this your son ?

Yih āp kā s̄āhib-zāda hai ?
(polite).

Boys! if your father comes
(unexpectedly) what will
you do ?

*Ay bachcho! kahī tumhārā
bāp ā-jā, e to tum kyā
karoge ?*

I hope you won't forget ?

*(Mujhe ḍar hai) kahī tum bhūl
na-jā, o.*

(b)—Idioms :—

What comparison is there be-
tween Rājā Bhoj and
Gangā the oil-man ? (i.e.
there is a vast difference
between them).

*Kahā Rājā Bhoj aur kahā
Gangā telī ?* (proverb).

I rated him, abused¹ him,
soundly.

*Māī ne usko sakht sust¹ aur
burā bhalā kahā.*

Once ten needy persons were
fed by my house whereas
now I myself am in need
of food.

*Kahā mere ghar se das muhtāj
khānā pāte the, kahā ab
khud mujhe khāne ko nahī
miltā.*

You do this ? you can't pos-
sibly do this.

Tum kahā aur yih bāt kahā ?

Half and half.

Ādhō ādh.

Actual cost or expenses

Lāgat, f. (from lagnā).

What is left over ; also profit.

Bachat, f.

From the light of the fireworks
the night was as day, vied
with the day.

*Ātash-bāzī se rāt ne din kā
sāmnā kiyā.*

Accumulation of back pay,
or arrears due.

Charhā hu, ā rūpiya.

¹ Not filthy abuse.

If you won't give me more, at least give me ten rupees.	<i>Ziyāda nahī, to das hī rūpiya do.</i>
I will give you Rs. 50 and not more.	<i>Tumko ziyāda nahī, pachās rūpiya dūgā.</i>
To demolish utterly (of build- ings, cities).	<i>Īt se Īt bajānā.</i>
He has cut himself off from his people.	<i>Wuh qaum se phir-gayā.</i>
The candle is burning dimly.	<i>Sham udās jaltī hai (lit. sadly).</i>

LESSON 40.

(a)—*Chalnā*, intr.

To start, to move, get in motion; come along with; to go off (of gun, rifle); to be current (of money).

Sāth chalnā, intr.

To accompany.

Chalānā, tr.

To make to start or move; to let off a gun or rifle.

Kātnā, tr.

To cut with a knife, sword, etc.; to bite; sting.

Katarnā, tr.

To cut with scissors; also to cut in slices.

Kār-khāna, m.

Factory, warehouse, workshop.

Kāfī, adj.

Sufficient.

Kifāyat, f.

Sufficiency, economy.

Kifāyat mẽ.

At a cheap rate or cost.

<i>Kaṣrat</i> , f.	Abundance; practice (in Panj.).
<i>Mashq</i> , f ; <i>isti'māl</i> , m.	Practice.
<i>Paidā honā</i> , intr.	To be born; produced; obtained; appear; grow up.
<i>Bahādur</i> , adj.	Brave; after a noun a term of respect = Honourable.
<i>Bahādurī</i> , f	Courage; <i>also</i> the order of merit.
<i>Lain bahādurī</i> , f.	Good conduct medal.
<i>Bandūq</i> , f.	Gun or rifle.
<i>Rafal</i> , f.	Rifle.
<i>Bandūq Mejar</i> .	D. A. A. G. for Musketry.
<i>Bāzār Kaptān</i> .	Cantonment Magistrate.
<i>Bam-polīs</i> (Eng.)	Provost police; sanitary police; <i>also</i> a public latrine in a city.
<i>Khulnā</i> , intr.	To be opened; loosened; revealed; disclosed; unlocked; uncovered.
<i>Kholnā</i> , tr.	To open, etc.
<i>Ahaṭ</i> , f.	Sound of any footfall.
<i>Hajāmat</i> , f.	Barbering of any kind.
<i>Hajjām</i> , A.; <i>nā,ī</i> , ¹ H.	Barber.
<i>Dārḥī</i> , f.	Beard and whiskers.

¹ Hindus also use the word *nāpī*; in Calcutta *nāpī*. A Muslim barber is addressed as *Khalīṣa*.

Mūṇḍnā, tr.

To shave (object of verb, the chin, or head or any part of the person).

Khaṭkā, m.

A slight noise (as in the dark, of stealthy movement, etc.); also the sound of foot-steps; suspicion; misgiving; fear.

Sūraj, m.

The sun.

(b)—(1) *Chalnā* amongst its other meanings signifies to “come along with”; *jānā* is “to go” and *chalā-jānā* is “to go away”: *mere sāth chalo* (not *ā,o* or *jā,o*) “come along with me,” but if beckoning to a person behind, *mere sāth ā,o* might be used. *Vide* also L. 63 (d). [For *chale-jānā*, ‘vide’ *Stumbling Blocks*, p. 85].

(2) The Past Tense of *chalnā* added to the root of another verb signifies “to be on the point of doing,” as: *wuh ab bol-chalā* “he is just going to speak.” The Perf. and Plup. added to the Present Participle signify commencement, as: *wuh boltā chalā hai* “he has just commenced (started) speaking.” But added to a root its signification is as follows: *wuh yih kām sikh-chalā hai*, “he has nearly finished mastering this business”; *kitāb ko paṛh-chalā hai*, “he has nearly finished the book.”

(3) Idiomatically the Preterite of *chalnā* is used for the Present, as: *maĩ ab chalā phir kisĩ dūsre waqt ā-jā, ūgā* “I’ll go now and come again some other time.

(c)—(1) If a pronoun or a subject has been once mentioned, it is better not to repeat it in the same sentence, unless there has been a change of subject, as: *maĩ wahĩ gayā aur jab us se mulāqāt hu,ĩ to tumhārā paighām us se kah-di-yā* “I went there and when (1) called on him (1) told him your message.”

(2) Note the omission of the pronoun in the Urdu of the following :—“ Having caught the thief they took *him* to the police station ” *chor ko pakar-kar [usko¹] thāne mē le-ga,e*; “ it is my custom to rise at six every day ” ‘ *merī ‘ādat yih hai ki [mañ¹] roz ṣubḥ ko chha baje so-kar uṭhā hū*, lit. “ it is my habit that (1) rise at six daily.” The pronouns must here be omitted as the object and subject are in each case obvious from the context.

(d)—Note the use of *mē* and *se* in the following :—

Kamar mē kamar-band hai “ a kamar-band round his waist ”; *unglī mē angūṭhī* “ a ring on his finger ”; *gilās mē pānī bhar-do* “ fill the glass with water ”; *pānī dūdh mē* (or *se*, or *ke sāth*, but better *mē*) *milā,o* “ mix the water with the milk ”; *ḍol ko rassī mē* (or *se*) *bādhō* “ fasten the bucket to the rope.”

(e)—He gave him this as a reward for his bravery. *Uskī bahādurī dekh-kar² yih in‘ām diyā.*

LESSON 41.

(a)—The sepoy fired (on purpose). *Sipāhī ne golī chalā,i.*

The rifle went off suddenly. *Rafal (or golī) chal-parī*

A thriving business. *Chaltā kār-khāna.*

He became king (by force). *Wuh bādshāh ban-baithā.*

This will do ; I can manage with this. *Is se merā kām nikalegā (or chalegā).*

This is sufficient. *Yih kāfī hai.*

¹ It would be quite contrary to idiom to insert these pronouns.

² *Bahādurī ke wāṣṭe* is Sahib's Hindustani.

Do you prefer walking or riding ?	<i>Paidal chalnā pasand hai yā (ki) ghore par sawār honā.</i>
I wake up very early (habitually).	<i>Merī ākh bahut sawere khulī hai.</i>
When I opened my eyes (or when I woke up), what did I see but that a woman was sitting by my bedside.	<i>Jab māī ne ākhē khoī kyā dekhtā hū¹ ki ek 'aurat mere palang ke pās baiṭhī hai.</i>
I heard you ; heard what you said.	<i>Māī ne tumhārī bāt (not tum ko) sunī.</i>
I heard you come in last night.	<i>Mujhe, rāt, tumhāre āne kī āhaṭ milī thī.</i>
I heard him coming, heard his foot-steps.	<i>Māī ne uskī āhaṭ sunī (or māī ne us ko āte sunā²).</i>
Barber me (<i>i.e.</i> shave me, or cut my hair, nails, corns).	<i>Hamārī ḥajāmat karo.</i>
Cut my hair.	<i>Hamāre bāl kāṭo (or tarāsho).</i>
Shave me.	<i>Hamārī dārhī (not ham ko) mūṇḍo.</i>
<i>Lāṭhīs</i> [or swords, etc., etc.] began to fly.	<i>Un-ke-āpas-mē,³ lāṭhī [or talwār, etc., etc.] chaṭī.</i>
My influence was <i>nil</i> .	<i>Merī us ke sāmne (ek) na-chaṭī.⁴</i>
The sun is <i>far</i> larger than the earth.	<i>Dunyā se sūraj kahī barā hai.</i>

¹ In Urdu, the historical or dramatic present is used.

² The latter may also mean "I heard the news of his coming."

³ —*ke* "on account of *āpas mē*."

⁴ *Bāt* understood.

(b)—Idioms :—

He has not come but he's about to come.	<i>Āyā to nahī, magar āmad āmad hai.</i>
If such a thing is to be had anywhere, it is in Calcutta.	<i>Yih chīz Kalkatte mē mile to mile, warna aur kahī na-milegī.</i>
If he comes, well and good ; if not, I'll have him brought by force.	<i>Agar āyā (to) āyā, warna pakarwā-māgā ūgā.</i>
He does nothing but loaf about the city.	<i>Wuh kuchh kām nahī kartā ; din bhar shahr kī galiyā aur sarakē nāptā phirtā hai.</i>
About one o'clock p.m.	<i>Do pahar dhale.¹</i>

LESSON 42.

<i>Pighalnā</i> , intr.	To be melted (fused) by <i>heat</i> .
<i>Ghulnā</i> , intr.	To be dissolved in water, become mixed with; <i>met.</i> to become thin, waste away (of the body).
<i>Galnā</i> , intr.	To be cooked till soft; be wasted away (of the body); to be decayed or perished.
<i>Pahinnā</i> , tr.	To wear <i>cut</i> garments, boots, hats, ornaments.
<i>Gharī lagānā</i> .	To wear a watch.

¹ *Dhalnā* "to decline" (*here* of the sun after midday).

<i>Orhnā</i> , tr.	To wear a sheet, shawl, etc.; to cover oneself with a sheet.
<i>Orhnā</i> , subs., m.	Covering.
<i>Samānā</i> , intr.	To be contained; to be able to enter.
<i>Shauq</i> , m.	Desire; longing; hobby; keenness; custom (rare).
<i>Shauqīn</i> , adj.	Fond of; keen on.
<i>Muqaddama</i> , m.	Lawsuit; preface to a book or to any matter; (<i>lit.</i> means "something placed before").
<i>Machhlī</i> , f.	Fish; a fish-shaped pendant worn by women in the ear; a "fish-insect"; a martin- gale-stop on reins.
<i>Guzārā</i> , m.	Subsisting; living with.
<i>Guzāre kī kishī</i> .	Ferry-boat.
<i>Shakk</i> , m.	Doubt (and sometimes sus- picion).
<i>Shubha</i> , m.	Suspicion (and sometimes doubt).
<i>Shakkī</i> , adj.	Suspicious, disbelieving; <i>also</i> overscrupulous and faddy in religion or health.
<i>Kām-chor</i> .	Shirker of his work; 'skrim- shanker.'
<i>Jī churānā</i> .	To shirk work (of men or horses, etc.).

<i>Nasha</i> , m.	Intoxication (real or <i>met.</i>).
<i>Mast</i> , adj.	Drunk; <i>must</i> (of elephants, camels); in rut; lascivious; wanton.
<i>Bad-mast</i> , adj.	Dead-drunk.
<i>Māl-mast</i> .	Purse-proud.
<i>Mastī</i> , f.	Drunkenness, etc.. etc., <i>vide</i> "mast."
<i>Mazmūn</i> , m.	Contents of a letter or book; subject matter; <i>also</i> purport.
<i>Matlab</i> , m.	Object, intention, meaning, explanation.
<i>Matlabī</i> , adj.	Selfish.
<i>Tambākū</i> , m.	Tobacco, <i>especially</i> country tobacco.
<i>Aṣl</i> , f. ; and adj.	Root ; origin ; pure ; genuine ; real.
<i>Aṣlī</i> , adj.	Original, genuine.
<i>Naqlī</i> , adj.	Copied, <i>i.e.</i> forged, or not original.
<i>Aṣīl</i> , adj. and subs.	Of pure breed ; <i>also</i> a maid-servant.
<i>Aṣīl murgḥā</i> , m.	Game-cock.
<i>Aṣl mē</i> , adv.	In reality
<i>Iḥsān</i> , m.	Favour, doing good to.
<i>Iḥsān mānnā</i> .	To acknowledge benefits received ; be grateful to.

<i>Iḥsān charhānā</i> or <i>rakhnā</i> .	To place a person forcibly under an obligation.
<i>Iḥsān jatānā</i> .	To remind one of benefits conferred, cast them in a person's teeth.
<i>Iḥsān-mand</i> , adj.	Thankful, grateful.
<i>Iḥsān-mandī</i> , f.	Thankfulness.
<i>Jatānā</i> or <i>jatlānā</i> , tr.	To caution; make a show of.
<i>Ṭhaharnā</i> , intr.	To be fixed; decided on; to be stopped; stay; rest; pause; wait; last; endure; turn out; prove.

LESSON 43.

(a)—The negative *na* at the end of a sentence shows that an affirmative answer is expected to a question, as: *maĩ ne hukm diyā thā, na?* "I gave the order, didn't I?"

(b)—(1) Like *kahā* and *yā* [*vide* L. 35 (e) (2), and L. 38 (d)], the conjunction *aur* idiomatically expresses contrast or surprise, as: *merā betā aur chorī?* "my son and (capable of) theft?"

(2) It also expresses the simultaneous or nearly simultaneous occurrence of action, as: *tum ne mirch khā, ĩ¹ aur bīmār hu, e¹* "as soon as you eat pepper you get ill."

(3) Note these idioms: *phir maĩ hū aur tum ho* "then I will settle accounts with you (threat)"; *tum jāno (aur) tumhārā kām jāne* "I will have nothing further to do with you (or it)."

¹ Preterite for Present.

- (c)—He is a keen fisherman. *Us ko machhlī ke shikār kā barā shauq hai.*
- Such and such a Sahib too is keen. *Fulāne Ṣāhib bhī shauqīn hai.*
- What is your favorite occupation ? *Tum ko kis bāt kā ziyāda shauq hai ?*
- I can manage, get along with, this. *Is se merā guzārā ho-saktā hai.*
- I suspect that sepoy of theft. *Mujhe us sipāhī par (or kī taraf) chorī kā shubha hai.*
- That young fellow is drunk. *Wuh jawān nashe mē hai, or us jawān ko nasha hai.*
- What does he write about ? *Khatt kā kyā mazmūn hai ?*
- He is very selfish. *Wuh barā matlabī ādmī hai.*
- I do not smoke. *Mujhe tambākū se shauq nahī.*
- This boy is very particular about his dress ; also he is studious. *Yih larākā barā shauqīn hai.*
- I can't get along on ten rupees a month. *Das rūpiya mahine mē merā guzārā nahī hotā hai.*
- I cannot stay in your Honour's service. *Āp ke sāth merā guzārā nahī ho-saktā.*
- Manage with this somehow. *Is se kisī tarah guzārā karo.*
- I am very much obliged to you. *Maī āp kā bahut bahut shukriya adā kartā hū = maī āp kā bahut mamnūn hū (rather highflown).*
- I am very much obliged to you. *Āp kā barā ihsān hai (common).*

He makes a great show of his friendship to me. *Wuh mujhe apnī dostī jatātā hai.*

Go; the Devil take you. *Jā,o : Shaitān ke ḥawāle¹ (ho).*

Your children are all well, are they not ? *Tumhāre bāl-bachche sab ach-chhe hāĩ, na ?*

Your father dead and I not even hear of it ? *Tumhārā bāp mar-gayā aur mujhe khabar tak nahĩ ?*

I offended with you ? *Tum se aur ranj ?*

You offended with me ? *Tum aur ranj ?*

(d)—Idioms :—

How shall I address him (in writing); as Munshi, Mir, Shaikh, or Khwāja ? (or—how shall I address him in speaking ?) *Us ko Munshī, Mīr, Shaikh, Khwāja—kyā karke likhū ?*
(—kyā karke pukārū) ?

To retire from military service. *Kamar kholnā.*

Please let me take my small pension. *Mihrbānī karke ek ser ātā bakh-shiye.*

This happened before I can remember. *Yih bātē mere hosh se pahle kī hāĩ.*

To ape a European (in dress, speech, etc.) ; be imperious. *Šāhibī karnā.*

From this it may be inferred that— *Is se yih bāt nikaltī hai (or ṭapaktī² hai) kī—.*

¹ *Mē* understood.

² *Ṭapaknā* “to drip from the roof; to trickle down the wall; falling of fruit from a tree,” esp. of the *ṭapkā ām*.

I am here for this day also ; *Maĩ yahā āj aur hū ; kal*
I'll depart to-morrow. *jā, ūgā.*

—otherwise you will be ——— *warna tum par bāt ā, egī.*
blamed.

I found him on good terms *Maĩ ne us ko us se (or us kī*
with him. *tarāf se) achchhā pāyā.*

I am just starting ; (the met. *Merā ek pā, ō zamān par hai,*
is from a man mounting). *ek pā, ō rikāb mẽ.*

The horse jumped out of the *Ghorā argare se phalāg¹ mār-*
riding school. *kar nikal-āyā.*

I set my horse at the wall but *Maĩ ne ghorā daupā-kar dīwār*
it refused. *par phādānā chāhā lekin*
wuh ar-gayā.

A hurdle (for jumping). *Ṭaṭṭī-tarpā, o.*

His horse jumped over the *Uskā ghorā khandaq ko ṭap-²*
ditch. *gayā.*

The Agra dialect ? why, it's *Āgre kī zabān kyā ! wuh to na*
of no account. *tīn mẽ na terah³ mẽ.*

You can't vie with him, stand *Us ke 'ilm ke sāmne tum ṭha-*
in front of him, in learn- *har-nahī-sakte.*
ing.

A cornelian can't be com- *'Āqīq la'l ke sāmne nahī ṭha-*
pared with a ruby (in beau- *har-saktā.*
ty or value, etc.).

¹ Properly for long jumps.

² *Ṭapnā, lit.* to go beyond: *bārah se ṭap-gayā* "it is past 12 o'clock."

³ Three is a lucky number, thirteen unlucky.

LESSON 44.

CAUSAL VERBS.

(a)—A simple neuter verb is usually made transitive by inserting *ā* after the root, as : *girnā* “to fall,” *girānā* “to make to fall, to knock down.” The insertion of *wā* forms the causal, as : *girwānā* “to cause to be thrown down by some one.”

Remark.—When there are two transitive forms, one form sometimes has a special or restricted application. Thus from *dabnā*, intr. “to be pressed,” are formed the transitives *dābnā* and *dabānā*. The latter is used for “to press down,” while the former is commonly used for “to shampoo,” though both forms are used in the latter sense (*pā,ō dābnā* or *dabānā*).

(b)—If the simple verb is transitive, the insertion of *ā* makes it causal, and of *wā* doubly causal, as : *paṛhnā* “to read”; *paṛhānā* “to make one read, to teach”; *paṛhwānā* “to cause to be taught.”

Remark.—Sometimes the second and third forms of a causal formed from a simple transitive are identical in meaning, as : *karānā* and *karwānā* “to cause to do.” The causal of *kahnā* is *kahlānā* (or rarely *kahānā*) which is both intransitive “to be named,” and causal “to cause to say.”

(c)—(1) Some verbs are formed irregularly, as : *Soṇā* “to sleep,” *sulānā* “to lull a child to sleep and to make one sleep”: *mujhe is kamre mẽ na-sulānā* “do not force me to sleep in this room.” *Sulwānā* is doubly causal, as : *Is larke ko dā,ī se sulwā,o* “tell the *dā,ī* to put this child to sleep.”

(2) From *tūṭnā* “to be snapped,” the initial hard *ṭ* becomes soft in the trans. and caus. *torṇā* and *turwānā*.

(d)—*Yih khatt Sālik se paṛhānā* “make Salik read this letter to you,” but—*Sālik ko paṛhānā* “make Salik read it to himself,” or “teach Salik how to read this letter.”

(e)—Some verbs are both transitive and intransitive, as :

Khujlānā “to scratch with the nails” and also “to itch”; *hārṇā* (no *ne*) “lose a game, be defeated etc.” The intensive forms of such verbs leave no doubt, thus *hār-jānā* is intr. and *hār-denā* tr.

(f)—Note the following: *wa'da karnā*, tr. “to make a promise, to promise” and *wa'da lenā* “to take a promise from, to make to promise, to cause to promise.”

(g)—*Paknā*¹ intr.

To be cooked; to ripen; to come to a head (of a boil, etc.); to turn grey (of hair).

Pakānā,¹ tr.

To cook, etc.

Pakwānā,¹ caus.

To cause to, or order to cook.

Pakkā, adj.

Cooked; ripe; mature; ready to discharge matter (of a boil, etc.); grey (of the hair); fully developed; experienced; expert; made of stone, brick or cement: macadamized (of a road); permanent; resolute; trustworthy.

Pakkā ghar, m.

A brick or masonry house; also prison.

Kachchā, adj.

Raw; unripe; unmacadamized; the opposite generally of *pakkā*.

Bhignā, intr.

To become wet; to be soaked in.

Bhigonā,² tr.

To make wet; to soak.

Bhigwānā, caus.

To order, or to cause, to soak.

¹ *Paknā*, *pakānā*, *pakwānā* are regular.

² Antepenultimate short; vide I. 53 (k), note.

<i>Letnā</i> , intr.	}	To lie down.
<i>Liṭānā</i> , tr.		
<i>Liṭwānā</i> , caus.		
<i>Dhulnā</i> , intr.	}	To be washed.
<i>Dhonā</i> , tr.		
<i>Dhulwānā</i> , caus.		
<i>Sīnā</i> , tr.	}	To sew, stitch.
<i>Silānā</i> , tr.		
<i>Silwānā</i> , caus.		
<i>Palnā</i> , intr.	}	To be reared, tamed, nurtured
<i>Pālnā</i> , tr.		
<i>Palwānā</i> , caus.		
<i>Piṭnā</i> , intr.	}	To be beaten, struck.
<i>Piṭnā</i> , tr.		
<i>Piṭwānā</i> , caus.		
<i>Khichnā</i> , intr.	}	To be pulled tight, stretched, drawn
<i>Khīchnā</i> , tr.		
<i>Khichwānā</i> , caus.		
<i>Sīkhnā</i> , ¹ tr.	}	To learn <i>to do</i> ; to learn any work or business (but not science or literature).
<i>Sikhānā</i> and <i>sikhlānā</i> . ²		
		To teach.

¹ *Paṛhnā* "to learn, study literature or science." *Sīkhnā*, however, may be used for learning a language *colloquially*.

² *Samjhānā* "to teach how to do; to explain, etc."

<i>Khulnā</i> , intr.	}	To be opened ; revealed ; loosened.
<i>Kholnā</i> , tr.		To open, etc.
<i>Khulwānā</i> , caus.	}	To utter sounds.
<i>Bolnā</i> , ¹ intr		To call.
<i>Bulānā</i> , tr.		To send for a person.
<i>Bulwānā</i> , caus.		To be cut ; to be traversed (of a road) ; to pass (of time).
<i>Kaṭnā</i> , intr.	}	To cut ; pass the time, etc. ; to bite.
<i>Kāṭnā</i> , tr.		To dwell ; remain ; to be kept or to rest in one place (of things).
<i>Kaṭānā</i> , caus.		To place, keep.
<i>Rahnā</i> , intr.	}	To be sold.
<i>Rakhnā</i> , tr.		To sell.
<i>Rakhwānā</i> , caus.		To cause to sell, order to be sold.
<i>Biknā</i> , intr.		To be torn (of cloth, paper, leather) ; to be cracked (of a wall) ; be burst (of over-ripe fruit, a boiler) ; to be dispersed (of clouds) ; to curdle (of milk).
<i>Bechnā</i> , (<i>kisī ke hāth</i>), tr.	}	To tear ; to split ; to rend.
<i>Bikwānā</i> , caus.		
<i>Phaṭnā</i> , intr.	}	
<i>Phāṛnā</i> , tr.		

¹ Intransitive according to native grammarians ; it does not take *ne*. It, however, requires an object, so according to English ideas it is transitive.

<i>Baiṭhnā</i> , intr.	}	To sit ; settle down (of dregs) ; to become fixed in the mind.
<i>Bithānā</i> , tr.		To seat ; cause to seat, cause to fix in the memory.
<i>Bithwānā</i> , caus.		
<i>Dekhnā</i> , tr.	}	To see, look.
<i>Dikhānā</i> , <i>dikhlānā</i> , caus.		To show.
<i>Nahānā</i> , intr.		To bathe.
<i>Nahlānā</i> , tr. (<i>nahlwānā</i> , caus.).		To give a bath to ; to order a bath for.
<i>Lānā</i> (for <i>le-ānā</i> ; without <i>ne</i>).	}	To bring.
<i>Liwā-lānā</i> , caus.		To bring a person, or to cause to be brought by a per- son.
<i>Jalnā</i> , intr.	}	To burn.
<i>Jalānā</i> , caus.		To cause to burn.
<i>Jāgnā</i> , intr.	}	To be awake ; to keep awake.
<i>Jagānā</i> , tr.		To awaken ; to rouse.
<i>Jagwānā</i> , caus.		To order a person to be called in the morning.
<i>Jīnā</i> , intr.	}	To live.
<i>Jilānā</i> , caus.		To cause to live, to revive.
<i>Jānnā</i> , tr.	}	To know, think.
<i>Jatānā</i> or <i>ṣatlānā</i> , caus.		To warn, caution.
<i>Pīnā</i> , tr.	}	To drink ; to smoke (tobacco).
<i>Pilānā</i> , caus.		To make or give to drink or to smoke.

<i>Chhutnā</i> or <i>chhūtnā</i> .	}	To be released, etc.; <i>vide</i> Lesson 36 (b).
<i>Chhornā</i> , tr.		To let go, etc.
<i>Chhurānā</i> , <i>chhūtānā</i> , or <i>chhurwānā</i> , caus.		To cause to be released.
<i>Lenā</i> , tr.	}	To take.
<i>Liwānā</i> , caus.		[<i>Maĩ ām gulī se liwā-lāyā</i> = "I made the coolie take the mangoes and have brought him with me.]"
<i>Denā</i> , tr.	}	To give; to permit.
<i>Dilānā</i> , <i>dilwānā</i> , caus.		
<i>Khānā</i> , m.	}	Food: meal.
<i>Khānā</i> , tr.		To eat; to suffer; take the (air), etc.
<i>Khilānā</i> tr.	}	To cause to eat, <i>i.e.</i> to feed.
<i>Khilwānā</i> , caus.		To order to feed.
<i>Nikalnā</i> , intr.	}	To come out, to turn out.
<i>Nikālnā</i> , tr.		To turn out, dismiss; to take out.
<i>Nikalwānā</i> , caus.	}	To cause the dismissal of, etc.
<i>Samajhnā</i> , intr.		To understand, think, consi- der.
<i>Samjhānā</i> , tr.	}	To explain; console; con- vince; reason with.
<i>Phūtnā</i> , ¹ intr.		To get a hole in; to become disunited; to sprout; to boil, bubble.
<i>Phornā</i> , ¹ tr.; <i>phurwānā</i> , caus.	}	To break into several pieces; to make to burst (a boil).

¹ Note the change of *t* into *r*.

<i>Māgnā</i> , tr.	}	To ask for, beg ; incorrectly used for <i>chāhnā</i> , 'to want.'
<i>Māgānā</i> , <i>māgwānā</i> , caus.		To send for a thing.
<i>Gunjā</i> , <i>ish</i> , f.		Capacity, room.
<i>Intizār</i> , m. (<i>karnā</i> or <i>khīnch-nā</i> , or — <i>mē rahnā</i>).		Watching.
<i>Manzūr</i> , Ar. p.p.		Approved ; sanctioned.
<i>Khātīr</i> , f., subs. and prep.		Heart ; pleasing ; for the sake of, for.
<i>Zabar-dast</i> , adj.		Arbitrary ; powerful : <i>some-times</i> strong.
<i>Zer-dast</i> , adj.		Subordinate
<i>Phūtā rūpiya</i> .		A cracked rupee.
<i>Phūtā pānī</i> .		Boiling water.
(h) --The tie has been to the wash.		<i>Galā-band dhulke āyā hai</i> .
The Ṣahib is very late		<i>Ṣāhib barī der mē a,e,¹ or barī der karke (or lagāke) ā,e.</i>
(You) made me wait a long time.		<i>Mujh se barā intizār karāyā.</i>
He forced me to do it.		<i>Us ne zabardastī (se) yih kām mujh se karwāyā.</i>
They unanimously agreed to the terms.		<i>Sabhō ne (or sab ne), ek zabān hokar, kahā ki yih bāt ham logō ko manzūr hai.</i>

¹ Wherever the word *ṣāhib* is used, the verb must be in the plural *vide* Lesson 16 (d). *Derī* for *der* is vulgar.

Do you wish to please me or not ? *Tumhẽ merĩ khātĩr manzũr hai yā nahĩ ?*

I am as keen as ever but what can I do ? I've no time now. *Shauq to pahle kĩ tarah hai, lekin kyā karũ ? furṣat nahĩ.*

His head was cut, bruised by a stone. *Patthar se uskā sir phūt-gayā.*

His head was split into two bits by a lāthĩ. *Uskā sir lāthĩ se phat-gayā.*

Note.—For one use of the causal verb *vide* p. 151, note 6, Eng. Tr. H. S., Part III.

LESSON 45.

(a)—(1) A large class of compound verbs is formed by prefixing substantives, adjectives, Arabic past participles, prepositions, and adverbs, to verbs, especially to *honā* and *karnā*, as: *jam' honā* "to be collected"; *jam' karnā* "to collect"; *chorĩ jānā* (or *honā*) "to be stolen": *khushk karnā* "to dry"; *lambā karnā* "to lengthen"; *sawār jānā* "to go mounted, to ride"; *mashghūl honā* "to be busy" and *mashghūl karnā* "to engage one in a business": *bar-lānā* "to fulfil"; *dar-ānā* "to succeed"; *pesh-ānā* "to come before, to happen, to treat or deal with"; *pesh karnā* "to bring up before"; *bāz ānā* "to desist"; *bar tarāf karnā* "to dismiss." Such compounds are usually regarded as single verbs, and if transitive, the compound governs the accusative, as: *usne mulk ko fath-kiyā* or *kar-liyā* "he conquered the country"; *mulk fath-hu, ā* "the country was conquered."

Note.—For *dikhā, ī denā* "to be seen" and *sunā, ī denā* "to be heard" etc. *vide* L. 22 (a).

(2) When speaking of big people, *farmānā* (lit. "to order") is substituted for *karnā* in compound verbs, and for *kahnā*.

(b)—In some verbs, however, the first part of such a compound is treated as the direct object of the simple verb, as: *maĩ ne us kī* (or *ko*) *bahut talāsh kī* "I searched for him"; *hamesha āp kī* (not *ko*) *ta'rīf kartā hai* "he always speaks highly of you"; *us ne merī gharī* (not *kī*) *chorī kī* "he stole my watch." Sometimes either construction is admissible, as with *talāsh karnā*. *Ta'līm denā* and *ta'līm karnā* both mean "to teach"; *kisī ko namāz kī ta'līm denā*, but *kisī ko namāz ta'līm karnā* "to teach a person the Muslim prayers." There is no rule on the point.

(c)—Sometimes one construction is required in the active and another in the passive, as: *Us ne usko 'izzat bakḥshī* "he honoured him," but *wuh 'izzat bakḥshā-gayā* "he was honoured."

(d)—Hindustani often requires a (simple) verb different from that used in English, thus: *kaprā sinā* "to make clothes (not *banānā*)"; *wuh aṣīl murgh pāltā hai* "he keeps game-cocks"; *lawā¹ larātā hāi* "he keeps fighting quails"; *karāmāt² dikhānā* "to perform miracles."

(e)—The use of the word *saikre*, "per cent," is illustrated later. Sixteen annas or one rupee may, however, be taken to represent a hundred per cent, as: *bīmārī solah āne mẽ ab ṣirf chār āne rah-ga,ī hai* "the sickness has decreased to twenty-five per cent (i.e. by seventy-five per cent)."

¹ *Lawā* is the "Bustard-quail" and also the Rock Bush-quail; *baṭer* is the "Common Quail"; both are used for fighting.

² *Karāmāt*: miracle performed by a *Walī* or Saint, opposed to *mu'jīza*, one performed by a prophet.

(f)— <i>Do</i> .	Two.
<i>Donō</i> (or <i>dono</i>).	Both.
<i>Tinō</i> ; <i>chārō</i> (and so on).	The three, all three ; the four (and so on).
<i>Korī</i> or <i>bīsī</i> , f.	A score.
<i>Saikrā</i> , m.	A century, i.e. a hundred.
<i>Ṣadī</i> , f.	A century of years ; <i>fī ṣadī</i> or <i>fī ṣad</i> (or <i>saikre</i> , or <i>saikre</i> <i>pīchhe</i>) = per cent.
[<i>Fī</i> , Ar., prep.	In, each, <i>per</i>]
<i>Saikrō</i> .	Hundreds.
<i>Hazārō</i> .	Thousands.
<i>Bār</i> , f., <i>daṣ'a</i> , f., or <i>martaba</i> , ¹ f.	Time.
<i>Ek bār</i> , <i>ek daṣ'a</i> .	Once.
<i>Do-gūna</i> , <i>dūgnā</i> , <i>dūnā</i> , adj.	Double.
<i>Tigūnā</i> or <i>si-gūna</i> , adj.	Treble.
<i>Chau-gūnā</i> , adj.	Four-fold, etc.
<i>Do-chand</i> , adj.	= <i>Do-gūnā</i> .
<i>Si-chand</i> (and so on), adj.	= <i>Si-gūnā</i> , etc.
<i>Ek ek</i> .	One apiece, one each.
<i>Ek ek karke</i> , adv.	One by one.
<i>Do do</i> , etc.	Two apiece.
<i>Kam se kam</i> .	At least.
<i>Ziyāda se ziyāda</i> .	At most.

¹ When *martaba* means "rank, position" it is masculine ; when *bār* means "load" it is masculine.

<i>Taqrīb-an</i> , adv.	About, almost.
<i>Qarīb</i> , adj. and prep.	Near; <i>also adv.</i> about, nearly.
<i>Do tīn</i> .	Two or three.
<i>Tin chār</i> .	Three or four.
<i>Qiyās se</i> , or <i>andāz se</i> or <i>andāz-an</i> , adv.	At an estimate, about.
<i>Qiyās (k)</i> .	Guess (to).
<i>Sau ek</i> ; or <i>ko,ī sau</i> : <i>ko,ī bārah</i> ; or <i>bārah ek</i> .	About a hundred: about twelve.
<i>Yād</i> , f.	Remembrance
<i>Yād honā</i> , intr.	To remember; to be learnt by heart.
<i>Yād ānā</i> .	To come to mind.
<i>Yād karnā</i> , tr.	To learn; to call to mind.
<i>Yād rakhnā</i> , tr.	Keep in memory, remember.
<i>Kām ānā</i> , intr.	To be useful; to be killed in battle.
<i>Khet rahnā</i> (rare).	To be killed in battle, <i>i.e.</i> to be left on the field.
<i>Hisāb</i> , m. (<i>k</i>).	Account; arithmetic.
<i>Lafz</i> , m. (pl. <i>alfāz</i>).	Word.
<i>Lafzī</i> , adj.	Literal.
<i>Hārnā</i> , tr. and intr.	To lose, be defeated; be tired out, dispirited. <i>Vide L. 44 (e)</i> .

LESSON 46.

(a)—(1) <i>Jī hārnā</i> .	To be dispirited.
<i>Shikast khānā</i> , tr.	To be defeated.

<i>Jītnā</i> , ¹ <i>jīt-lenā</i> , tr.	To conquer; to win.
<i>Fath karnā</i> , tr.	To conquer.
<i>Khushk karnā</i> , tr.	To dry.
<i>Ghirnā</i> , intr.	To be surrounded.
<i>Ghernā</i> , tr.; <i>gher-lenā</i> , tr.	To surround, besiege.
<i>Jūtī sīnā</i> (or <i>banānā</i>), tr.	To make boots.
<i>Wahī</i> (وهين), adv.	In that very place.
<i>Wohī</i> or <i>wōhī</i> ² (ووهين), adv.	In that very state; without any special purpose.
<i>Jūhī</i> , adv.	As soon as.
<i>Zakhm khānā</i> .	To be wounded.
<i>Kisī par raḥm khānā</i> .	To feel pity for.
<i>Hawā khānā</i> .	To take the air, go for an outing.
<i>Hawā pīnā</i> .	To wind-suck (horses).
<i>Qasam khānā</i> .	To take an oath.
<i>Mār khānā</i> .	To be beaten.
<i>Jūtiyā khānā</i> .	To be slippered.
<i>Ghoṭa khānā</i> .	To plunge, dive, duck involuntarily.
<i>Chughlī khānā</i> .	To carry tales to superiors, tell tales.
<i>Gālī khānā</i> .	To swallow or put up with abuse.

¹ *Jītnā* is used with or without *ne*: *maī bāzī jītā* or *maī ne bāzī jītī*.

² *Yū* "thus, in this way"; *wū* "in that way"; *jū* "the time when, i.e. as soon as"; *jūhī* "at the very moment when"; *jū nū* "somehow or other."

<i>Gham khānā.</i>	To endure grief patiently.
<i>Ranj ūṭhānā</i> (or <i>jhelnā</i>).	To endure trouble, etc.
<i>Khushī ūṭhānā.</i>	To enjoy a thing.
<i>Miḥnat ūṭhānā.</i>	To undergo trouble; <i>also</i> to labour.
<i>Ṣadma ūṭhānā.</i>	To endure a shock; undergo afflictions.
<i>Maza ūṛānā.</i>	To live luxuriously; to enjoy.
<i>Taklīf khaīchnā.</i>	To endure trouble, hardship.
<i>Sakhtī khaīchnā</i> (or <i>ūṭhānā</i>).	Ditto.
<i>Fāqa khaīchnā.</i>	To be starved.
<i>Fāqa karnā.</i>	To abstain from feeding, voluntarily.
<i>Intizār khaīchnā.</i>	To wait for (<i>sp.</i> with anxiety).

(2) Note the force of the transitive verbs in the following compounds; *jumbish denā*, tr. "to move a thing," *jumbish karnā*, intr. "to move" = *hīlnā*; *dukh denā* "to worry, give trouble to," but *dukh pānā* "to be worried"; *bēt khānā* "to be caned" but *bēt khīlānā* "to cane some one else."

(b)—I cannot recollect that word.	<i>Mujhe wuh laṣṣ yād nahī hai.</i>
I don't know (recollect) my lesson.	<i>Mujhe apnā sabaq yād nahī hai.</i>
Remember this.	<i>Is ko yād karo.</i>
Keep this in mind.	<i>Is ko yād rakho.</i>
The Sahib has just asked for you.	<i>Ṣāhib ne tum ko yād kiyā hai</i>
He has lakhs of rupees.	<i>Us ke pās lākhō rūpai hai</i> (or <i>rūpiya hai</i>).

All five horses are here.

Pāchō ghore hāzīr hāi.

The enemy had thousands of soldiers; they were double our numbers.

Dushman kī hazārō jauj thī (or sipāhī the); hamāre se (or hamāre sipāhīyō se) dochand the.

At the rate of two rupees per hundred per month; at the rate of 24 per cent. per annum.

Har mahine (mē) do rūpiya saikre ke hisāb se; or har māh do rūpiya fī sadī ke hisāb se.

Put them aside, one by one.

Ek ek karke alag karo.

(Give them twenty rupees each.

Bīs bīs rūpiya de-do.

It was a fine view.

Ek achchhī kaifīyat nazar āī.

This is not of quite such a good quality (i.e. is as 19 is to 20).

Is māl se yih māl unnīs hai.

A very slight difference

Unnīs bīs kā farq.

There were about twenty.

Taqrīb-an bīs the; or andaze se bīs the; or qiyās se bīs the; or bīs ek the; or koī bīs the; or bīs ke qarīb the.

Rather less than a hundred rupees.

(Ek) sau rūpiya (or pl. rūpai) se kuchh kam.

Ninety-eight (lit. 100 minus 2 rupees).

Do kam sau rūpiya.

Five or six people came.

Pāch chha ādmī ā.e.

I waited for you an hour.

Māi ne ek ghante tak, tumhārī rāh dekhī.

How long shall I have to wait for you?

Tumhārā, kab tak, intizār mujhe karnā paregā (or hogā)?

Help me.

Mujhe madad do, or merī madad karo, or merī madad ko ā, o (or pahūcho).

Give me an explanation (of machine, your conduct), etc.

Is kī kīfīyat batā, o.¹

The nearer I got to the city the more I longed to see it.

Jū jū mā us shahr se nazdīk hotā gayā tū tū us ko dekhne kā shauq dil mē barhtā gayā.

LESSON 47.

(a)—(1) The grammatical passive is formed by conjugating the past participle of a *transitive* or a causal verb with *jānā* as: *mārā jānā* “to be killed,”² and metaphorically “to be ruined, undone” (but *never* “to be beaten”); *māi mārā jātā hū* “I am being killed”; *wuh mārā gayā* “he was killed,” or *wuh māri ga, i* “she was killed.” The passive is not as much used as in English—except in translations from English. The general rule is that the passive should only be used when the subject is unknown, or when, for some special object, it is desirable not to mention the subject.

(2) The agent of the passive, if expressed, is expressed by —*ke hāth se* and the instrument by *se*, as: *kisī dākū ke hāth se talwār se mārā gayā* “he was killed by some dacoit with a (curved) sword.” Such an expression as “he was killed by

¹ *Batānā* “to explain verbally, to point out,” is, in the Panjab, sometimes vulgarly used for *dikhānā*, as: *ghorē ko pānī batā, o* = “give the horse some water in the bucket.”

² In the active voice, however, *mārnā* signifies “to beat” as well as “to kill.” *Vide* L. 22 (f) footnote.

a tiger”¹ must be turned: *ek sher ne us ko mārā*, or *wuh sher kā shikār ho-gayā*.

(b)—Instead of the passive, Indians idiomatically use (1) the active voice, as: *kahte haĩ* “they say, it is said”; (2) an intransitive verb, simple or compound, as: *piṭnā* “to be beaten”; *chorĩ jānā* (or *honā*) “to be stolen”; *fatḥ honā* “to be conquered”; (3) an Arabic or Persian past participle, as: *ma‘lūm* (Ar. p. p.) *honā* “to be known”; *mauqūf* (Ar. p. p.) *honā* “to be stopped; abolished”; *bar-afrokhṭa* (P. p. p.) *honā* “to be angry”; and (4) a transitive verb with an object, as: *mār khānā* “to be beaten”; *shikast khānā* or *pānā* “to be defeated.” Such verbs can seldom be used in the causal forms: *gham khānā* is “to suffer,” but *gham khilānā* cannot be used. However, *usne naukārō se mujhe gālĩ* (or *mār khilāĩ*) “he made his servants abuse (or beat) me” is idiomatic.

Remark.—In *gum honā* “to be lost,” *gum* appears to be a Persian adjective. *Pasand* is a shortened form of *pasandāda*.

(c)—The subject of the grammatical passive is usually in the nominative. As, however, this grammatical subject is the *logical* object of the action, it is often, in modern Urdu, in writing only, put in the accusative. This construction is admissible with certain compound verbs [*vide* L. 45 (a) (1)], or with simple verbs that take two objects, as: *usko qatl kiyā gayā* “him was killed” = *wuh qatl kiyā gayā*; *usko bar tarāf kiyā gayā* = “him was dismissed”; *usko dekhā jā, egā* is incorrect, but *achchhā, usko malika kahā jā, e* “let her be called Queen,” and *agar usko sach mānā jā, e* “if it be considered true—” are correct.

¹ *Rāvan, Rām se mārā gayā*, is correct Hindi but not correct Urdu.

(d)—(1) The passive (of even neuter verbs) is idiomatically used to express possibility or impossibility, as: *qismat se larā*¹ *nahī jātā* “one cannot contend with Fate,” but *mujh se larā nahī jātā* “I dare not, or I am unable to, fight”; *mujh se yih khānā khāyā nahī jātā* “I cannot eat this”; *yih kab us se uthāyā jātā thā?* “he could not lift this”; *tum se kisī kā khūn honā dekhā jā, egā?* “could you stand seeing a person killed?”; *us se pahār par charhā*¹ *-gayā* “he was able to ascend the mountain.”

(2)—In other words the Passive Voice with a proper agent expresses (a) I did not dare to—, (b) I could not bear to—, or (c) I was unable to—, as: *mujh se to sher ke sāmne na jāyā*¹ *gayā*: *mujh se to us kī gālī na-sunī-gā, ī*: *koshish karne par bhī mujh se us pahār par na-charhā*¹ *-gayā*.

Remark.—Note that in such cases, i.e. to express possibility, etc., even neuter verbs are used in the passive. Note also that *yih murgh kis se zibh*² *kiyā gayā*! does not = “who killed this cock?” but “who was bold enough to kill it?”

(e)— <i>Deorhā</i> , adj.	Too much by one half; half as much larger.
<i>Ek ādh</i> .	A few; only a few
<i>Kahlānā</i> or <i>kahānā</i> , intr. and caus.	To be called, named; to make one say or repeat.
<i>Kahā-jānā</i> , pass.	= <i>kahlānā</i> : <i>kahā jātā hai</i> “it is said” (not <i>kahlātā hai</i>).
<i>‘Ilm</i> . m.	Knowledge; science; learning.
<i>Ma‘lūm</i> , Ar. p. p. of above.	What is known.
<i>Nazar</i> , pl. <i>nazrē</i> , f.	Sight.

¹ *Intransitive* passive.

² *Zibh k.* “to cast on the ground and cut the throat.”

<i>Manzūr</i> , Ar. p. p.	Approved (originally 'the object of sight).'
<i>Muqābala</i> k. (from <i>qabl</i> , prep. "before," of time).	To oppose; to compare; to confront, face.
<i>Inkār</i> (k.), m.	Refusal, denial.
<i>Inkārī</i> , adj. (<i>honā</i>).	Refusing.
<i>Munkir</i> , Ar. (<i>honā</i>).	Denying; <i>also</i> one denying the true faith, a <i>kāfir</i> .
<i>Mukarnā</i> H.	To go back on one's word.
<i>Pahlā</i> , ¹ adj.	First.
<i>Pahle</i> , adv.	Firstly.
<i>Dūsra</i> , ¹ adj.	Second; another.
<i>Dūsre</i> , adv.	Secondly.
<i>Tīsrā</i> , ¹ adj.	Third.
<i>Chauthā</i> , ¹ adj.	Fourth.
<i>Pāchwā</i> , ² adj.	Fifth.
<i>Chhatā</i> , ¹ adj.	Sixth.
<i>Sātwa</i> , ² adj.	Seventh.
	(Remaining numbers formed by adding <i>wā</i>). ²
<i>Panja</i> , m.	Hand or foot (bunch of fives, from Per. <i>panj</i> five); paw of animal.
<i>Panja mārṇā</i> , tr.	To claw (of beasts): <i>met.</i> to sieze by violence.

¹ These are adjectives and are inflected, as: *dūserī tārīkh*.

² Inflected as *pāchwī tārīkh*; *pāchwē mard ko*.

<i>Pā,o</i> , or <i>ek pā,o</i> , or <i>ek chau-</i> <i>thā,i</i> .	One-quarter of.
<i>Chauthā</i> <i>hiṣṣa</i> .	The fourth part
<i>Ek tihā,i</i> .	One-third.
<i>Ādhā</i> , adj. and subs.	Half.
<i>Do-tihā,i</i> .	Two-thirds.
<i>Tīn pā,o</i> , or <i>tīn chauthā,i</i> .	Three-quarters.
<i>Sawā</i> .	= $1\frac{1}{4}$, or $+\frac{1}{4}$, as : <i>sawā sau</i> = 125.
<i>Derh</i> .	= $1\frac{1}{2}$, as : <i>derh hazār</i> 1,500.
<i>Sārhe</i> .	= $+\frac{1}{2}$, as : <i>sārhe tīn rūpiya</i> Rs. 3-8-0.
<i>Dhā,i</i> or <i>aṛhā,i</i> .	= $2\frac{1}{2}$, as : <i>dhā,i sau</i> = 250.
<i>Paune</i> .	= $-\frac{1}{4}$, as : <i>paune do</i> = $1\frac{3}{4}$.
(f)—What is that called in Hindustani ?	<i>Hindūstānī mẽ wuh kyā kahlātā</i> <i>hai ?</i> ; or <i>usko Hindūstānī</i> <i>mẽ kyā kahte hai ?</i>
I cannot lift this.	<i>Yih mujh se uṭhāyā nahī jātā</i> .
Let one be sent for from the bazaar.	<i>Bāzār se ek māgā-liyā jā,e</i> , or <i>māgāyā jā,e</i> .
If they be compared side by side, it will be seen that there is not the slightest difference between them.	<i>Agar donō mẽ muqābala kiyā</i> <i>jā,e</i> ¹ (or <i>donō muqābala kiye</i> <i>jā,ẽ</i>) <i>to ma'lūm ho-jā,egā ki</i> <i>kuchh bhī farq nahī hai</i> .
Have you lost your wits ?	<i>Kyū, terī 'aql mārī ga,i ?</i>
He struck him <i>one blow</i> with the sword.	<i>Us ne ek talwār mārī</i> .

¹ Or *milānā*, tr., to compare.

The bullock gored me twice.	<i>Bail ne mere¹ do sīng mārē.</i>
Give them 4½ rupees each	<i>Unko sārhe chār chār rūpiya do (not sārhe chār sārhe chār).</i>
It is ten past twelve.	<i>Bārah par das minaṭ ā,e.</i>
Ten minutes to twelve.	<i>Bārah mē das minaṭ bāqī haī ; or in the Punjab das minaṭ kam bārah baje.</i>
At last he consented to, agreed to, this.	<i>Ākhir (ko) is bāt par rāzī hu,ā ; or ākhir yih bāt usko man- zūr hu,ī or ; ākhir is bāt ko manzūr kiyā.</i>
I have no objection.	<i>Mujhe inkār (or 'uzr) nahī.</i>
I do not deny it.	<i>Maī nahī inkār kartā hū.</i>
I do not want such service (or I don't want to continue in such service).	<i>Aisī naukarī karnī² manzūr nahī hai.</i>
Kindly reply to my letter soon.	<i>Mere khatt kā jawab jald bhejā- jā,e.³</i>

LESSON 48.

ITERATION OR REPETITION.

(a)—(1) The same word is repeated for emphasis, or to signify continuous state, etc., etc. Examples : (1) Substantives : *ghar ghar* "in every house," *roz roz* "every day" ; *jūq jūq ādmī chale āte haī* "they are coming in crowds" ; (2)

¹ *Badan* par understood : vulg. *mujh ko*.

² The infinitive is made feminine to agree with *naukarī*. Vide L. 54.

³ Here the passive is more respectful than the active, i.e. than *ap-jarāb jald bhejē*.

Adjectives: *achchhe achchhe kapre*¹ "various good cloths (or clothes)"; *uskā chihra māre ghusse ke lāl lāl ho-gāyā* "he got red all over from anger"²; (3) Prepositions: *golī mere sar ke ūpar ūpar chālī ga,ī* "the bullet passed just close over my head"; *rel pahār ke andar andar jātī hai* "the train goes through a continuous tunnel"; (4) Adverbs: *daryā ke kināre kināre gayā* "I kept along the bank"; (5) Verbs: *kitāb parhte parhte*³ *merī ākhē dukh-ga,ī* "from continuous³ reading my eyes began to ache"; (6) Numerals: *sau sau rūpiya kī ghariyā* "watches costing full a hundred rupees."

(b)—Sometimes an idea is repeated in a synonym, which generally gives the idea of plurality, as: *naukar chākar* "servants and domestics"; *larke bāle* "children and youngsters"; *girtā partā* = "falling and tottering"; *soch samajhkar* "carefully considering."

The same idea is conveyed by a singular and a plural Arabic word, as: *faqir fuqarā* "faqirs and mendicants, poor and needy."

(2) Two adjectives, synonymous or nearly so, one Hindi and one Persian, may be used for an intensive, as: *ṣāf suthrā* "very clean"; *ujlā safed* "very white." Compare L. 3 (a).

(c)—Sometimes the idea of plurality is conveyed by a meaningless appositive, as: *bājā gājā* "all kinds of music"; *dekhna bhālnā* "to search, or look into *carefully*, to examine." The appositive alone has usually no meaning and is fixed by usage.

¹ Note that when the noun is pl. such a repetition gives an idea of plurality. Compare *garm garm dūdh* and its footnote, end of L. 4; and last example L. 11.

² For the repetition of adjectives *vide* also "Hindustani Stumbling-Blocks," LXI (3), supplement.

³ Compare conj. part. L. 18 (g) note 3.

Another form of Meaningless Apposition is formed by repeating the word but changing the initial letter into *w*, as : *Rotī wotī* "bread. etc.," ; *topī wopī* "hats and such like" ; *yih khātā wātā kuchh nahī* "this neither eats nor drinks, touches nothing." This last form can be applied to any word.

(d) 'Reiteratives' is a name given to two verbs of similar meaning or of jingling sound conjugated together, to give an idea of repeated or thorough action, as : *dekh-bhālke* "having examined thoroughly, looked everywhere" ; *sab chhor chhār ke* "having abandoned all the things" ; *bin samjhā, e bujhā, e* "without explaining at all."

Chhār is a kind of Meaningless Appositive," *bhālnā* is used with *dekhnā* only.

(e)—Two substantives coupled by "and" are often used for an English substantive and adjective, as : *ātash bāzī mē rūpiya kharch karnā laghv o (or aur) fazūl-kharchī hai* "to spend good money on fireworks is a wicked waste." In any case a synonym strengthens the expression, as : *Terī be-sharmī aur be-ḥāyā.ī* "your utter shamelessness."

(f)—*Daryāft, k.*

To find out ; also to enquire.

Basnā, intr.

To be populated (of a place) ;
(also *met.* to be fixed, of
an idea in the heart).

Chal-basnā, intr.

To die.

Basānā, tr.

To populate.

Ābād k., tr.

To populate.

Ābādī f.

Cultivation ; population.

Khud, P.

Self = *āp*, H.

<i>Khudī</i> , f.	Selfishness; also one's proper senses.
<i>Tabāh honā</i> , intr.	To be ruined; to be wrecked.
<i>Tabāhī</i> , f.	Ruin; destruction; downfall; shipwreck.
<i>Bhīr</i> , f., sing.	A crowd.
<i>Sūjhā</i> (with dat. of person), intr.	To become visible, be perceptible; to occur to the mind.
<i>Hawā se laṛnā</i> .	To scold, nag.
<i>Shāh-kharchī</i> , f.	{ Extravagance.
<i>Fazūl-kharchī</i> , f.	
(g)—The whole field.	<i>Khet kā khet</i> .
One and all.	<i>Sab ke sab</i> , (pl.).
I was one mass of sweat.	<i>Merā badan pasīne pasīne [mē] ho-gayā</i> .
The whole bazar is under water (or is nothing but water).	<i>Sārā bāzār pānī pānī hai</i> (or <i>pānī hī pānī hai</i>).
I came by road the whole way.	<i>Mañ sarak sarak (se) āyā</i> .
Crying out "bread, bread" he died.	<i>Wuh roṭī roṭī kahtā mar-gayā</i> .
Shooting took (us) so long that evening came on us.	<i>Shikār¹ khelte khelte (hu,e.) shām ho-ga,ī</i> .
He continued to read till he fell asleep.	<i>Wuh kitāb parhte parhte so-gayā</i> .

¹ Any personal pronoun in the dative is understood.

He is engaged in pulverising something.	<i>Kuchh pīs pās¹ rahā hai.</i>
All milk or all water (not half and half).	<i>Dūdh kā dūdh yā pānī kā pānī.</i>
He became hoarse from continued crying out.	<i>Chillāte chillāte us kā galā baiṭh-gayā.</i>
In a moment.	<i>Bāt kī bāt mē.</i>
They have two rupees apiece.	<i>Unke pās do do rūpai hāi.</i>
They have 3½ rupees each.	<i>Unke pās sārhe tīn tin² rūpai hāi.</i>
They have two or three horses.	<i>Unke pās do tīn ghore hāi.</i>
He quarrels with me (or I quarrel with him) every day.	<i>Us se ham se roz roz (or simply roz) jhagrā hotā hai.</i>
Whenever he asked me for it I always gave it to him.	<i>Jab jab³ us ne māgā (tab tab) māi ne diyā.</i>
You are always ready to quarrel with me at the very least thing.	<i>Tum hameshā zarā zarā sī bāt par lāṛne ko tayyār hote ho.</i>
To pass (at hockey).	<i>Pās pus karnā.⁴</i>
What various things will take place here the day after to-morrow ?	<i>Yahā parsō kyā kyā hogā.</i>
Sit quite still and don't stir.	<i>Chup chāp baiṭho, hilo mat.</i>
I nearly fell off my horse.	<i>Māi girte girte bach-gayā.</i>
I got a headache from long sitting in the sun (lit. sunshine).	<i>(Mujhe) dhūp mē baiṭhe baiṭhe sar mē dard hu,ā.</i>

¹ Meaningless Appositive.² Not *sārhe tīn sārhe tīn*.³ *Jab jab=jab kabhī*.⁴ *Pās karna* "to pass (once)."

I turned him out of the house by repeatedly beating him.	<i>Usko mār-mār-ke ghar se nikāl-diyā.</i>
Having turned the matter over in his mind, he said—	<i>Soch sāch ¹-kar kahā—</i>
Many good teachers.	<i>Bahutere achchhe paṛhāne- wāle.²</i>
Various, or many, quite nice teachers.	<i>Achchhe achchhe paṛhanewāle.²</i>
A pleasant cool breeze is now blowing.	<i>Thandī thandī hawā chal-rahī hai.</i>
I lost my money and at the same time was thought to be a thief.	<i>Merā rūpiye kā rūpiya gayā aur phir <u>khud</u> chor kā chor banā.</i>
The whole house was ruined.	<i>Ghar kā ghar tabāh hu.ā.</i>

LESSON 49.

He was educated (in reading and writing) but remained as big an ass as ever.	<i>Us ne paṛh-likh ³-liyā, magar gadhe kā gadhā rah-gayā.</i>
Once every year ; also a whole year.	<i>Sāl kā sāl.</i>
Long years, many years.	<i>Sāl-hā sāl.⁴</i>
Nothing but promises.	<i>Wa'da hī wa'da hai (= wafā kā nām nahī).</i>

¹ Meaningless Appositive.

² There is a degree of nicety as well as plurality in the second of these two sentences.

³ For *paṛh-liyā aur likh-liyā*.

⁴ *Sāl-hā*, Persian plural of *sāl*.

He will come this minute, immediately.	<i>Wuh āyā kā āyā hai.</i>
Has letter after letter been written ?	<i><u>Khatt</u>¹ se <u>khātt</u> likhe-ga,^e haī ?</i>
He covered me with such filthy abuse (that I can't repeat it).	<i>Us ne mujhe gālī sī gālī¹ dī?</i>
Is there a crowd there ?	<i>Wahā kuchh bhīr hai ?</i>
Multitudes.	<i>Ādmī se ādmī haī.</i>
A story and nothing else.	<i>Kahānī hī kahānī.</i>
This is a tale and moral as well.	<i>Kahānī kī kahānī hai aur naṣīhat kī naṣīhat.</i>
Of his own accord.	<i>Ap hī āp.</i>
Question them singly, one by one.	<i>Ek ek karke pūchho.</i>
By repeatedly enquiring from the villagers I guided my- self here.	<i>Gā,ō-wālō se pūchh-pūchh- kar² rasta daryāft kar-liyā.</i>
Most ignorant.	<i>Nādān se³ nādān.</i>
The best.	<i>Achchhe se³ achchhe.</i>
In less than, not more than, a week.	<i>Haftē ke andar andar.</i>

¹ Both the words *khatt* are nominative plural, and *se* is from *sā*; it is not a post-position. This idiom is always used interrogatively, in answer to a question. Thus, to the question, "Did he abuse you?" the reply might be, "Did he abuse me? (i.e. he did so to his utmost). *Gālī sī gālī* means more than ordinary *gālī*.

² For *pūchh-kar pūchh-kar*; the *kar* of the participle must only occur once.

³ *Se* post-position. *Vide* footnote 1.

All sorts of things took place here yesterday.	<i>Kal yahā kyā kyā na-hu,ā.</i>
He says one thing to one and another to another.	<i>Kisī se kuchh kahtā hai, kisī se kuchh.</i>
Ready made.	<i>Banā-banāyā, adj.</i>
An already populated city.	<i>Basā-basāyā shahr.</i>
Without any cause or purpose.	<i>Baiṭhe biṭhā, e¹.</i>
A little water in each glass.	<i>Thorā thorā pānī do.</i>
Pour a little water at a time, by degrees.	<i>Thorā thorā pānī dālo.</i>
People are turning Muslims in great numbers at a time.	<i>Log fauj fauj Islām mẽ dākhil hone lage hāi.</i>
I was absolutely alone in the house.	<i>Us sūre ghar mẽ māi hī māi thā.</i>
Mangoes are sold here at a rupee apiece.	<i>Yahā ām rūpai rūpai² biktā hai.</i>
She is my "chachī" ³ and at the same time my <i>khāla</i> ."	<i>Yīh 'aurat merī chachī kī chachī hai aur khāla kī khāla.</i>
I can't see anything.	<i>Merī ākhō se kuchh nahī sūjhtā.</i>
A plan has just come into my mind.	<i>Mere dil mẽ ek tadbīr sūjhi hai.</i>
I can think of nothing else but going home (I'm so anxious for a holiday)	<i>Mujhe ghar jāne ke siwā kuchh nahī sūjhtā.</i>

¹ Used as an adverb; always inflected.

² *Rūpai rūpai* is usual in this idiom and not *rūpiya rūpiya*.

³ *Chachī* is a paternal uncle's wife, and *khāla* is a maternal aunt.

Now tell me the truth and *Sach sach bolo.*
 nothing but the truth.

She scolds from morning to *Uskā, larṭe hī larṭe, din guzartā*
 night. *hai; or wuh ṣubḥ se shām*
 tak lar-lar-kar¹ din guzartī
 hai.

I wrote *as many as* four letters *Maĩ ne chār chār khatt bheje,*
 but you didn't answer one. *magar tum ne ek kā jawāb*
 bhī na-likhā.

I sent my petition direct to *Maĩ ne apnī 'arzī ūpar ūpar²*
 (Government); not through *bhej-dī; Kamān Afsar kī*
 the Commanding Officer. *ma'rifat na-bhejī.*

Whatever he found, he used *Jo jo kuchh wuh pātā thā khā-*
 to eat as he found it. *khā-jātā thā.³*

Wherever thou goest I will *Jis jis taraf tū jā, egā (us us*
 go. *taraf) maĩ bhī jā, ūgā.*

Who were the various people *Is khūn mē kaun kaun ādmī*
 concerned in this murder? *sharīk the?*

Whatever I gave him at any *Jo jo kuchh maĩ ne use diyā*
 time he used to eat directly *wuh khā-khā gayā.*
 he got it.

I put all the things in their *Maĩ ne tamām chīzē apnī apnī*
 various proper places. *jagah par rakh-rakh-dī.*

It is exactly opposite to you. *Tere āmne sāmne⁴ hai.*

¹ In such cases the *kar* of the conjunctive participle is placed at the end only.

² *Ūpar ūpar* = not in any one's control.

³ Signifies 'continuity.'

⁴ *Sāmne* (simple prep. or adv.) "opposite," but *āmne-sāmne* requires two things to give the idea, "each other."

He did this in imitation of me.	<i>Us ne merī dekhā dekhī (se) yih kām kiyā.</i>
Mutual strife.	<i>Mārā-mārī, f.</i>
He often kept falling asleep when I was telling the story and I kept waking him up.	<i>Wuh mere kahānī-kahte waqt so-so-jātā thā lekin maī use jagā-jagā-detā thā.</i>
For one night only ; also every night, by night only.	<i>Rāt kī rāt.</i>
During the night, before dawn.	<i>Rātō-rāt.</i>
The <i>dhobī</i> having washed and swilled the clothes well, came back from the <i>ghāt</i> .	<i>Dhobī kapre dho dhā-kar ghāt se wāpas āyā.</i>
From morn till night he wanders and wanders in search of a living (either food or service).	<i>Wuh rozī kī talāsh mē ṣubḥ se shām tak phirā-phirtā hai.</i>
Ready saddled.	<i>Kasā-kasāyā, adj.</i>
Ready loaded.	<i>Ladā-ladāyā, adj.</i>
Ready furnished, adorned (of table-cloth, house, etc.).	<i>Sajā-sajāyā, adj.</i>
Ready cooked.	<i>Pakā-pakāyā, adj.</i>
Hear-say.	<i>Sunī-sunā, ī bāt.</i>
I will fall asleep by the time the lamp is lit.	<i>Chirāgh jalte jalte maī so rahūgā.</i>
Before 8 A.M. the news spread through the city.	<i>Din charhte charhte¹ yih kha. bar shahr bhar mē phail-ga, ī-</i>

¹ *Din-charhe* is from about 7 to 8 A.M.

Just before sunset a she-riding-camel appeared in the distance. *Din dūbte dūbte dūr se ek sādñī dīkhā, ī dene lagī.*

I will be back home by the time it strikes nine. *Nau bajte bajte maī makān wāpas ā-jā, ūgā.*

[For further examples *vide* Lesson 65].

LESSON 50.

(a)—*Mānnā*, tr.

To believe, admit, suppose ; to be reconciled to (after a quarrel) ; to obey (*hukm*) ; to esteem, respect, follow (a religious teacher).

Kisī kā ihsān mānnā.

To be grateful for.

Hukm ba-jā lānā.

To obey.

‘Udūl-hukmī karnā = hukm na mānnā.

To disobey.

Ra‘īyat, f.

Subject ; tenant of a house or land.

Adā karnā, tr.

To discharge a debt ; to perform (prayers, pilgrimage, etc.).

Qatl karnā.

To kill a human being.

Maut, f.

Death.

Apnī maut marnā.

To die a natural death.

Jawānī maut marnā.

To die young, die an untimely death.

Be-waqt marnā.

Kutte kī maut marnā.

To die a disgraceful death.

<i>Khūn</i> , m.	Blood ; murder.
<i>Kisī kā khūn karnā</i> , tr.	To murder.
<i>Kisī kā khūn honā</i> , intr. ,	To be murdered.
<i>Khūnī</i> , ¹ subs. and adj.	A murderer ; <i>also adj.</i> , bloody.
<i>Lihāz</i> , m.	Respect, regard.
<i>Agarchi</i> ; <i>go</i> , or <i>go-ki</i> ; <i>har-</i> <i>chand</i> , adv.	Although.
<i>Magar</i> or <i>lekin</i> .	But still.
<i>Tā-ham</i> .	Yet, still. never- theless.
<i>Tau-bhī</i> .	“ “
<i>Phir-bhī</i> .	“ “
<i>Mānā kī</i> .	Granted that, admitted.
<i>Halāl</i> .	Lawful ; lawfully killed.
<i>Halāl karnā</i> .	To make lawful (<i>i.e.</i> to kill an animal by Muslim or Jew- ish rite).
<i>Namak-halāl</i> , adj.	True to one's salt faithful.
<i>Namak-harām</i> , adj.	Faithless.
<i>Pahelī</i> , f.	Riddle.
<i>Būjhnā</i> , tr.	To understand ; solve a riddle.
“ <i>Kāfī</i> ,” f. : <i>Qahwa</i> , m.	Coffee.
<i>Hawā bādhnā</i> .	To make a name for oneself.
<i>Naṣīb</i> , m. pl.	Fate, luck. ²
<i>Naṣīb honā</i> .	To be obtained ; fall to one's lot.

¹ Be careful not to pronounce this word *kūnī*.

² *Yā naṣīb* P., A., lottery.

<i>Dam</i> , m.	Breath; life, moment; strength; lasting (<i>met.</i>).
<i>Ekdām</i> ¹ (<i>se</i>), adv.	Totally, altogether; <i>also</i> direct, without break or medium.

Kisī ke dam mē ānā. To be cajoled.

(b)—*Hī*, adv. (can be added for emphasis to any part of speech). Very, the very same; but; alone; certainly; *also* = italics or underlining.

(c)—“No matter how....,” is *kaisā* (or *kitnā*) *hī*.... *kyū na*.... with or without *agarchī*, as: *Ko,ī pahelī kaisī* (or *kitnī*) *hī mushkil kyū na-ho, māī būjh-jā, ūgā* = (*agarchī*) *ko,ī pahelī kaisī hī mushkil ho, māī būjh-lūgā* “no matter how difficult a riddle may be, I can solve it.”

(d)—“Even though”; *agarchī wuh bastī das māl par kyū na-ho, māī wahā tak paidal jā-saktā hū* “even though the village be ten miles off I can walk there on foot”: this is stronger than simple *agarchī*.

(e)—“The more....the more” (or “the less —”) is expressed as follows:—“The nearer I got to the city, the more I longed to see it” *jū jū* (or *jis qadar*) *māī us shahr ke qarīb hotā-gayā tū tū* (or *usī qadar*) *us ke dekhne kā shauq barhtā gayā*: the correlative *tū tū* (or *usī qadar*) may be omitted.

(f)—“How much the more....” is expressed as follows:—“If coffee makes you drunk how much the more will wine do so” *jab* ² *qahwa se tumhē nashā ho-jātā hai to sharāb kā hāl ma'lūm*; or—to *sharāb kyā karegī*?

¹ Servants of English people say *ekdam* for “at once,” but this is English not Urdu.

² Or *agar*.

(g)—“How much less” is expressed as follows :—“If wine does not make you drunk how much less will coffee do so” *jab sharāb se tumhē nashā nahī hotā to kāfī se kab hogā*, or *to—kāfī se honā ma'lūm*. “I would not do this for a friend, much less for an enemy” *maī dostō ke liye to aisā karū-hī-gā nahī, dushmanō ke liye kahā tak karūgā?*, or—*dushmanō ke liye karnā ma'lūm*.

(h)—“Much less, to say nothing of, let alone,” “I have never even heard the name of the place, much less seen it, to say nothing of never having seen it” *maī ne us jagah kā nām bhī nahī sunā hai, dekhne kā kyā zikr?*, or *dekhnā to ma'lūm*, or *dekhnā to dar kinār hai* = *us jagah kā dekhna dar kinār, maī ne nām bhī nahī sunā*.

Uske gāne kā kyā zikr (or *kahnā* or *pūchhnā*)?, *wuh bajāne mē bhī ustād hai* “to say nothing of his singing, his playing is excellent”: *vide* L. 54 (h) and 60 (b).

LESSON 51.

(a)—“As soon as, or no sooner than” *Maī ne idhar parhā, udhar jawāb likhā* “I replied as soon as I read your letter.” “He no sooner went there than he died” *wahā jānā (kyā) thā ki maut kā shikār hu,ā* = *wahā jāte hī* (or *jāte ke sāth*) *mar-gayā*. *Merā likhnā hī thā kī wuh bol-uthā* = *mere likh-chukte hī wuh bol-uthā* “I had no sooner finished writing than he cried out.” *Tum ā, aur kharābī ā,ī* = *tumhāre āte der na-hu,ī kī kharābī ā,ī* “as soon as you came, there came ruin.” *Us ke marte der na-hu,ī ki us ke betē ne us kī sārī daulat lutā-dī* “as soon as he died his son squandered all his wealth.” “As soon as I went, he came” *jūhī maī chalā-gayā wuh āyā* = *mere jāte hī wuh āyā*; but *wuh āne bhī na-pāyā thā ki maī chalā-*

gayā = *wuh āyā bhī na-thā ki māi chalā-gayā* "I went just as he arrived." *Us ke āte der na-hu,ī ki māi chalā-gayā* "I went as soon as he came.

(b)—"Hardly, barely, not quite" may be expressed by *na*, with or without *pānā*, as: "he had barely gone when you came" *wuh jāne na-pāyā¹ thā ki tum pahūche*; "he had barely (not yet) completed the work when he died" = *us ne us kām ko tamām na-kiyā thā ki mar-gayā*.

(c)—"Not only....but also....(1) *Na jaqat Musalmān balki Hindū bhī* "not only Muslims but also Hindus"; (2) *Musalmān to khair, Hindū bhī*; (3) *Musalmān to Musalmān, Hindū bhī*.

(d)—"...rather than...." "I would rather die than go to prison" *mujhe jān de-denā manzūr hai magar qaid-khāne mẽ jānā to manzūr nahī*. "I would rather take the office than allow him to have it" *māi khud is 'uhde ko qabūl karūgā magar usko to kabhī muqarrar hone na-dūgā*.

(e)—The enclitic and emphatic particle *hī* ['vide' L. 50 (b)] can be added to any part of speech. With pronouns or nouns, it occurs between the pronouns and the post-position, as: *tujh hī ko dūgā* "I will give it to you (alone)." For euphony, however, *māi ne hī* is preferred to *māi hī ne*.² In the plural, *hī* is often *hī*, as *tum-hī ko, unhī ko*, but *hamī ko* (without the *h*): also *yihī* and *wuhī*, *usī se* and *usī ko*, etc., are without the *h*. In the Punjab, however, the *hī* follows the post-positions. Note the position of *hī* in *wuh yih bātē*

¹ This means that he had not actually departed; but *uskā jānā thā aur tumhārā pahūchnā* means, "he had just left when—." No *ne*, L. 15 (a).

² *Taī ne* and *taī hī ne* are vulgar for *tū ne* and *tū hī ne*.

kar hī rahā thā ki māi ā-parā “he was in the very act of saying this when I arrived.” *Yih to ho-hī-gā* “this is certain to take place.”

Note.—*Ab* means ‘now’ as opposed to *past* time; but *abhī* means ‘this moment’ with reference to the *future*, as: “*wuh pahle gharīb thā magar ab amīr hai*”; but *wuh abhī amīr hai lekin kuchh dinō mē gharīb ho-jā, egā*. *Abhī jā, o* “go now” (and not at some future time). *Abtak* (with Pres. or Past Tense) = “still.” *Ab kī daf‘a* “this time.”

(f)—You and none other com- *Tum hī ne yih chorī kī.*
mitted the theft.

It is quite close. *Pās hī hai.*

I will write the very next *Dūsre hī din jawāb likhūgā.*
day.

I was just on the point of *Maī āp ke pās āne hī ko thā*
going to you when you *ki āp tashrif¹ le-ā, e.*
arrived.

After all he *did* yield to his *Lekin us ke dam mē ā-hī-gayā.*
cajoling.

He said he did not care how *Us ne kahā ki charhā, i kaisī*
steep the ascent was. *hī ho, mujhe kuchh parwā*
nahī.

If you cannot come for more, *Ziyāda nahī² to ek hī do hafte*
then come for just one or *ke liye ā-jā, o.*
two weeks.

I was in the very act of writ- *Maī likhtā hī thā ki wuh bol-*
ing when he cried out. *uthā.*

¹ *Tashrif*, *lit.* honouring.

² *Agar* “if” understood. *Agar* and *jab* are often idiomatically omitted. To if it begins a clause is a correlative.

I had no sooner finished writing than he cried out.	<i>Merā likhnā hī thā ki wuh bol-uthā.</i>
Probably no party has ever before had such good sport (<i>lit.</i> scarcely has any party had such good sport).	<i>Shāyad hī aisā shikār kisī “pārī” ko naṣīb hu, ā ho.</i>
He is a murderer and worthy of death (killing).	<i>Wuh <u>khūnī</u> hai, qatl ke qābīl hai.</i>
He has murdered three men.	<i>Us ne tīn ādmī (or pl. ādmīyō) kā <u>khūn</u> kiyā hai.</i>
Well, I will let you off for your father's sake.	<i>Achchhā, tumhāre bāp ke liḥāz se tum ko chhoṛtā hū.¹</i>
According to our religion, it is unlawful to drink wine.	<i>Mazhab ke liḥāz se sharāb pīnī² ḥarām hai.</i>
I won't do it, not even if I be killed.	<i>Maĩ yih kām nahī karūgā-agarchi maĩ mārā hī kyū na-jā, ū.</i>
I then suspected that it was the chaukidar who had stolen the watch.	<i>Tab mujhe shubha hu, ā ki chaukī-dār hī ne ghaṛī churā, ī³ (hogī⁴).</i>
Although I reasoned with him to my utmost, still he would not listen.	<i>Maĩ ne us ko lākh⁵ (or hazār⁶) samjhāyā magar us ne na-mānā (or merī ek na-sunī).</i>

¹ The present tense to signify the immediate future. The future tense would indicate a more remote time, or an action depending on a condition.

² *Sharāb* is feminine.

³ *Churānā*, tr., “to steal” = *chorī karnā*.

⁴ As the word *shubha* is expressed, the *hogī*, the sign of a doubtful tense should properly be omitted.

⁵ *Lākh* 1,00,000, and *hazār* 1,000. in such sentences give the idea of “although” and “a great deal.”

- The more medicine I take, *Jū jū dawā,ī pītā hū, tū tū*
 the more ill I become. *bīmārī barhtī jātī hai.*
- When you happen to come (Agar or jab ¹) *tum yahā phir*
 again, bring your gun with *ā,o to apnī bandūq bhī sāth*
 you. *lete-ānā* ² (or *lekar ānā*).
- When he becomes hungry he *Jab bhūkhā hogā wuh khā hī*
 will certainly eat it; there's *legā; mere kahne kī kyā*
 no need for me to tell him. *zarūrat?*

LESSON 52.

(a)—*Chūki* “because” begins a causal clause (periodic sentence), and has for its correlative *is liye* “therefore,” as: *chūki tum sach bole (is liye) māi tumhē chhor-detā hū* “as you have told me the truth I’ll let you off.”

As a rule the causal clause should precede the principal clause. The causal clause, however, may follow the principal clause (loose sentence); in this case it is usually introduced by *kyūki*, or *is liye ki*, as: *māi kal shām ghar se na-niklā, kyūki (or is liye ki) tumhārā intizār thā* “I did not set foot outside my house yesterday evening, as I was expecting you.”

Remark.—*Chūki* may introduce a causal clause following the principal clause, and *kyūki* and *is liye ki* may introduce a causal clause preceding the principal clause; but this is considered inelegant.

(b)—*Kis liye, kis wāste*, are vulgarly used for *is liye*, etc. “therefore,” as: *māi shām ko wahā na-jā-sakā, kis liye (for is liye) ki daftar se ā-kar thak-gayā.*

¹ “If” is often, as here, idiomatically omitted.

² But *tū letā ānā*.

Jo ki for *chūki* is old.

(c)—*Az bas ki* “inasmuch as, because,” is not, now, much used; its place is taken by *chūki*: sometimes it means simply “because,” and sometimes it gives an idea of excess as in, *az bas ki māi thakā hu, ā thā māi ko, i kām nā-kar sakā* “as I was much tired, I was not able to do any work.”

(d)—*Hāl-ān-ki* is “whereas, although.” For *yā* “whereas,” vide L. 35, (e) (2).

(e)—The conjunction *ki* “that” has many significations as may be seen from a study of the following:—

(1) *Ma'lūm hu, ā ki chor kaun hai* “it became known (that) who is the thief.¹”

(2) *Māi gunāh nahī kartā ki Khudā se darta hū* “I do not sin as, because, I fear God.” *Is sabab se māi bār bār pūchhtā hū ki tum mujhe sach jawāb do* “I repeatedly ask this as I want a truthful answer.”

(3) *Thorī hī dūr gayā thā ki gir-parā* “he went only a short distance, when, before, he fell.”

(4) *Māi nahī jāntā hū kī* (or *āyā*, or *ki āyā*) *natīja achchhā hogā yā burā* “I do not know if,² whether, the result will be good-or ill”: indirect narration.

(5) *Is kitāb ko chāhte ho ki usko* “do you want this book or that?”

(6) *Us ne mūchhō ko tā, o dī ki*, “*merā muqābala kaun kar saktā hai?*” “he gave a twirl to his moustaches saying that³ none could compare to him.”

¹ In such sentences *kaun* is a relative pronoun.

² Never *agar*. “If” when it means “whether” is *āyā* or *ki*.

³ There must be some indication in the clause to show that *ki* has this elliptical sense: you could not, for instance, say *mere pās āyā ki māi nahī jā, āgā*.

(7) *Maĩ hī tumhārī ta'rīf nahī kartā, ki¹ tumhārī ta'rīf to sārā zamāna kartā hai* "I alone am not praising you, but, rather, nay, all the world is doing so."

(8) *Maĩ is dar se ki² mujhe ko,ī dekh na-le darakht kī āṛ mē chhip-gayā* "for fear lest,² any one should see me I hid behind a tree."

(9) *Maĩ darakht kī āṛ mē chhip-gayā ki³ ko,ī mujhe dekh na-le* "I hid behind a tree so that, no one might see me."

(10) *Maĩ ne irāda kiyā ki⁴ "Chalū"* "I thought of⁴ going (lit. I made this intention that, 'Let me go')."

(11) *Wuh ādmī ki⁵ (or jo ki or jo) paṛhnā nahī jāntā, nādān hai* "the man that⁵ (who) cannot read is ignorant, he is an ignorant man who cannot read" = *jo ādmī paṛhnā nahī jāntā (wuh) nādān hai*.

(12) *Maĩ khush hū ki or (jo)⁶ tum ā,e* "I am glad that you have come, in that you have come"; *tum ne baṛī khair-khupāhī kī ki (or jo)⁶ muṣṣīdō ko dabāyā* "you did a great service in putting down the rioters."

(13) *Maĩ apnī jagah par kharā⁷ kā kharā rah-gayā ki wuh āyā bhī, aur chalā-bhī gayā* "I remained standing as I was, while he went and returned."

¹ *Ki* here = *balki*.

² For *mabādā* (or vulgarly *mat*) or *aisā na-ho ki*.

³ For *tā ki* "so that."

⁴ Direct narration.

⁵ *Ki* is not a relative pronoun; *wuh* "he" is understood after it, and *ki* really means "that (he)."

⁶ *Jo*, conj., "if, inasmuch, in that"; this is not the rel. pron. *jo*.

⁷ Note that idiomatically *kharā* is not inflected in such cases: similarly *āyā kā āyā*; *soyā kā soyā*.

Remark.—*Ki* is often pleonastic as in *ki jo, jo ki* [‘*vide*’ I. 35 (b)], *ki āyā*, etc., etc.: *qasam Khudā kī ki māi tum se na-bolūgā* “by God (I swear *that*) I won’t speak to you.”

(14) *Ek ādmī kā marnā achchhā kī tamām shahr kā?* “is it better for one man to perish or (rather than) the whole city?”

LESSON 53.

(a)— <i>Ikhtiyār</i> , m.	Power, authority, liberty.
<i>Gharaz</i> , subs., f., and adv.	Object in mind, purpose, motive; <i>also adv.</i> in short.
<i>Is gharaz se</i>	With this object in view.
<i>Matlab</i> , m.	Meaning, explanation: <i>also</i> = <i>gharaz</i> .
<i>Murād</i> , f.	Object, meaning, desire.
<i>Maqṣad</i> , m.	= <i>Gharaz</i> .
<i>Fā'idā</i> , m.	Use, benefit; interest on money.
<i>Sūd</i> , m.	Interest on money.
<i>Shukr</i> , m.	Thanks.
<i>Munāsib</i> (with dat.)	Fitting, proper.
<i>Agar</i> , conj.	If.
<i>Agar na; warna</i> , conj.	If not, otherwise.
<i>Agarchi</i> , conj.	Although.
<i>Jo</i> , rel. pron.	Which, that.
<i>Jo</i> , adv.	When.
<i>Jo</i> , conj.	If; in that, inasmuch.

Ki, conj.

That ; in that ; inasmuch as ;
because ; when ; whether ;
if ; or ; = saying that ; more-
over ; lest ; in order that ;
while ; = of——ing ; also =
who, which.

Mat.

Lest (*vulg.*) ; not (prohib.).

Ayā.

Whether ?

Pahle pahal.

First of all.

Zamāna, m.

Time ; the world.

Ta'rif (*k*), f.

Praise ; (in writing = descrip-
tion, specification).

Mūchh, *mūchhē*, f.

The moustache or moustachios ; whiskers of cat, tiger, etc.

Ār, f.

Cover from view or storm, etc.

Fasād, m.

Wickedness, viciousness, depravity disorder ; disturbance ; mischief ; intrigue ; sedition ; discord.

Fasādī, m.

Mischievous, seditious.

Mufsīd, m.

Mischievous, seditious (man).

(*b*)—As you please.

Apko ikhtiyār hai ; or *āp kī khushī*.

I have no choice, power, in this matter.

Is amr mē merā ikhtiyār kuchh nahī hai.

He could not help laughing.

Be-ikhtiyār hāsne lagā.

His *salām* was not without a motive.

Be-gharaz salām nahī kahā
(or *be-maṭṭab* or *be-maqṣad*,
but not *be-murād*).

- You should give him his desire, or help him to attain his object. *Uskī mūrād pūrī karnī munā-sib hai.*
- I am much obliged, under an obligation, to you. *Maī āp kā bahut mamnūn hū; or mujh par āp kā barā ihsān hai.*
- Thanks to God. *Khudā kā shukr hai.*
- He died at once (*lit.* he fell so ill that he had no time even to ask for water¹). *Wuh aisā bīmār parā ki pānī bhī na-māgā.*
- May you die alone and helpless (a curse) ! *Tum aisī jagah maro ki (jahā) ko,ī tumhē pānīdewā² na-mile.*
- Thank you. *T'astīm [‘vide’ L. 32 (f)].*
- He looks only to his own object ; he is selfish. *Uskī apnī hī gharaz (or maṭlab or maqṣad or fā;ida) par nazar hai.*
- If you mean to come, come quickly. *Jo tujhe ānā manzūr hai, to jald ā.*
- I was going along when suddenly I saw a snake. *Maī rāste mē chalā-jātā thā jo³ (or ki) yak-ā-yak⁴ ek sāp nazar āyā.*
- Since you said in your letter you were coming, why have you not come ? *Tum ne jo⁴ āne ko likhā thā ab tak kyū na-ā,e ?*

¹ Dying people at the last generally ask for water.

² *Dewā*, H. = *dene-wālā*.

³ *Jo* here is the adv. “when” = *jab*. In Hindi *ek-ā-ek*.

⁴ *Jo* here is a conj.

When I arrived there, they *Maĩ jo¹ wahĩ pāhũchā mujhe*
all fled. *dekhkar sab ke sab bhāg-*
ga.e.

This is the first time I have *Maĩ ne āj āp ko pahle pahal*
seen you to-day. *dekhā.*

(c)—(1) Masculine nouns ending in nasal *n*, such as *baniyā* “grain-merchant,” have often an alternative form in *ā*, as *baniyā*. Both forms are practically declined like *kuttā*. To decline the first form strike off the final nasal, decline the word like *kuttā* (or *baniyā*), and then restore the nasal. Thus, gen. *baniye* (~) *kā*, etc. So, too, with *dhū,ā* or *dhū,ā* or *dhū,ā* “smoke,” *rū,ā* or *ro,ā*² m. “fine hair, down.”

(2) Adjectives in *ā* nasalized, as *bāyā* (also *bāyā*) “left-hand,” change the final syllable to *ē* for all the oblique cases of the masc. sing. and for the nom. pl. masc., as: *bā,ē hāth (ko) chalo* “go to the left”; *dā,ē-wāle* “those on the right.” The feminine is *-ī*, as: *āj pāchvī [tārīkḥ] hai* “to-day is the fifth of the month,” vide Appendix A (c).

(d)—(1) The final silent *h* (in the Roman character transliterated by short *a*) of masculine nouns like *banda* (nom. sing. and pl.) may or may not be inflected in the singular, thus *bande kā* or *banda kā*. The latter form is now usual in writing, but in any case the noun is pronounced as though inflected. Note the inflection *bachche-wālī murghī* “a hen with chicks.” The final *h* is not inflected in Persian constructions, as: *zabān i rekhta mē* (زبان ریخته میں) “in the Urdu language”; *bachcha-kushī* “infanticide.” Such forms as *śūbe-dār* صوبیدار (for *śūba-dār* صوبہ دار) are vulgar. The final *h* is, of course, dropped before the formative *-ō* of the plural, as; *bandō kā* “of slaves.”

Remark.—The final *ā* of Hindi masculine nouns is, however, inflected in such compounds, as: *paṭe-bāz* “fencer”; *karne-wālā* “doer”; *bā,ē-wāle* “those on the left.”

(2) In masculines in *-ya*, the *y* may optionally be changed to *hamza*: as: *pāya* (پای) m. “leg or foot (of an animal or inanimate thing)”, pl. *pāye* (پایے), or *pā,e* (پائے); *sāya* “shade,” acc. *sāye* or *sā,e ko*.

¹ *Jo* here is the adv. “when” = *jab*.

² An alternative form for the sing. is *rom. m.*

(3) The plurals of *rupaya* (or *rūpayā*),¹ are *rupa,e* or *rupaye* (or *rūpa,e*, *rūpaye*) and *rupai* or *rūpai*.² *Rūpai* is also used in the oblique cases sing., as: *ek rupai kā* "worth one rupee."

(c)—(1) Some feminine nouns that end in silent *h*, drop the *h* in the plural, as: *fākh̤ta* "the Bar-tailed Tree Dove," pl. *fākh̤tē*; *daf'a* (دَفْعَة) "time, etc.," pl. *daf'ē* (دَفْعَات). So, too, the plural of *lāsha*,³ f. "carcase" is *lāshē*, which is also the pl. of *lāsh*.

(2) Some words do not appear to be used in the plural, as: *malika*,⁴ f. "queen"; *tauba*, f. "repentance"; *wālida*, f. "mother"; *banafsha*, f. "violet." Had plurals to be coined they would be *malika,* (مَلِكَات) *tauba,* (تَوْبَات) etc.

Remark—Some other words, masc. and fem., do not seem to be used in the plural, as: *tarāzū*,⁴ m. "scales"; *bālū*, f. "sand"; *dārū*, f. "medicine, remedy (and vulg. gun-powder)"; and a few others.

(f)—(1) A few Persian adjectives in silent *h* are inflected like Hindi adjectives in *ā*, as: *be-chāra* "helpless" (fem. *be-chārī*, masc. pl. *be-chāre*); *tāza* "fresh"; *ḥarām-zāda* "bastard, blackguard"; *shar-minda* "ashamed"; *ganda* "stinking, fetid"; *nā-kāra* "useless"; *mānda* "tired, ailing"; *kaṁina* "low, ignoble."

(2) The feminine of *banda*—"your humble servant," etc., is *bandī*⁵ and of *shāh-zāda* "prince," *shāh-zādī*. *Bādī* (rare), and *laūḍī* are also used for *bandī* "your humble servant."

(g)—Nouns like *dih*, m. "village"; *shah* (شَاه) m. (contraction of *Shāh*); *gunāh*, m. "fault"; *rah* (contraction of *rāh*) "way," end in an aspirated *h* and are regular.

¹ For the Hindi *rupayā*; *rūpayū*, etc., etc.

² The nom. sing. has other forms, as: *rūpiyā*, *rūp.yā*, *rupaiyā* and *rupiyā*. The final *ā* of the Hindi becomes silent *h* in Urdu.

³ *Lāsha* is sometimes erroneously regarded as a masculine form.

⁴ The plural would be *tin malika*, *tinō malika*, etc. *Malik* Ar. "king," *malikah* Ar. (مَلِكَة) "queen." In Arabic there is no final silent *h*: the aspirated final *h* (هَ) becomes a silent *h* in Persian and Urdu. So, too, *wālīd* Ar. "father" and *wālida(h)* "mother." Words like (بَشَارَة) Ar. "good news," are in Urdu, masculine when written *bashāra* (بَشَارَة) but feminine when written *bashārat* (بَشَارَات).

⁵ This must not be confused with *bandī*, m. and f. "prisoner, captive."

(h)—A few Hindi feminines in *-iyā* (properly diminutives), form the plural by adding a nasal *n*, as: *chiriyā* “a small bird,” pl. *chiriyā̃*,¹ gen. pl. *chiriyō kā*. So, too, *randiyā* (dim. of *randī* “woman,” or “widow,” but in Urdu generally “prostitute”); *ḍibiyā* “a small box”; *guriyā* “a doll”; *ṭiliyā* “a hen pullet (and contemptuously a fat ‘flapper’)”; *burhiyā*² “an old woman”; *phuriyā* “a small boil or a pimple.” (These nouns being feminine do not inflect in the singular).

(i)—*Mātā* “mother, also small-pox,”³ has in Urdu the regular plural *mātā̃*,^ē but in Hindi, *mātā* is also used as the plural. *Ghaṭā*, f. “a dense cloud,” has as a plural *ghaṭā̃*,^ē or *ghaṭāyē*.

(j)—(1) Feminines in *ū* or *o*, form the plural like those in *ī* by adding *ā̃*, as: *sārū* or *sāro*, f. “a maina,” pl. *sāru, ā̃*.⁴

(2) The nom. pl. of *jorū* is *joru, ā̃*, rarely *joruwā̃*,⁴ but an alternative form *joru, ē* is regular.

(k)—Dissyllables remain so in the plural, as: *jagah*, f. “place,” pl. *jaghē*⁵ جگہ (and not *jagahē*); *bahan* or *bahin*, f. “sister,” pl. *bahnē*; *magar*, m. “the Indian crocodile,” gen. pl. *magrō kā*. So, too, *ṭaraṭ*, f. “side, direction,” pl. *ṭarfē*.⁶

¹ Also the pl. of *chirī* “a hen-sparrow.”

² *Burhiyā̃* can also be the pl. of *būrhi* “an old woman.” Sir George Grierson writes: “As a general rule, both in Hindi and Urdu, the antepenultimate of a word must be short. Hence *burhiyā̃*, not *būrhiyā̃*; *būrhi*, pl. *būrhiyā̃*.” Vide also L. 24 (b) foot-note.

³ “Mother,” an epithet of Pārvatī, Durgā, or Devī, the wife of Sīvā, the patroness of ṭhags, and the goddess of small-pox.

⁴ Note the shortening of the final *ū* in the plural, vide L. 59 (c) (7). In Urdu this cannot always be indicated in writing; *jorū, ā̃*, etc. is written (جورواں).

⁵ Note, too, that the Preterite of *nikal-nā* is *niklā* (and not *nikal-ā*, as might be expected), and the adjective from *janam* is *janmī*.

⁶ The Urdu plural is rarely used.

LESSON 54.

THE INFINITIVE.

(a)—(1) The Infinitive is both a verb and a substantive masculine. As a substantive it can be used in any case. It is occasionally used in the plural: *vide* Lesson 55 (c).

In '*Aurat ko mārṇā achchhā nahī hai* "it is improper to beat a¹ woman," it is a verb, as it governs '*aurat* in the accusative; and the infinitive, or the whole phrase, is the subject to *hai*: in '*aurat kā mārṇā achchhā nahī* it is obviously a noun; similarly too in the phrase *marne ke waqt tak* "till the time of dying, till death." If an infinitive is coupled with a noun, both forming either the subject, or the object, (without *ko*) of a verb, the infinitive usually agrees with the noun, as: *jhūṭ bolnā achchhā nahī (hai)* "it is not good to lie"; *wuh kitāb paṛhnī bahut pasand kartā hai* "he is fond of reading."

(2) If the object have *ko*, the infinitive is always masculine, as: *Is kitāb ko paṛhnā mushkil hai* = *yih kitāb paṛhnī*² *mushkil hai* = *is kitāb kā paṛhnā mushkil hai*.

(3) A transitive infinite is sometimes used in an intransitive sense, as: *Ab wuh din āyā ki uskā betā biyāhne jā-rahā hai* "the day has now arrived when his son is going to be married," *vide* L. 38. (c).

(b)—In Delhi, it is obligatory to make the infinitive agree with the noun, but in Lucknow, the final verb only is made to agree with the noun, as: *muḥje kitāb paṛhnā thī*, which seems absurd.

(c)—If several infinitives are the subject of one verb, the verb agrees with the last.

¹ *Vide* (d).

² But in Lucknow *kitāb paṛhnā* would be preferred.

(d)—In a (2) it was shown that the post-position *ko* destroys the concord of the infinitive. A similar rule holds good in the case of adjectives, thus: *gārī*¹ *kharī karo* “stop the carriage,” but *gārī ko kharā karo*: again *gārī kharī karnī achchhī nahī*. ‘Vide’ also L. 32 (i).

(e)—The infinitive is also a noun (in the Nom.) in such expressions, as: *mujhe kahī jānā hai* “I have to go somewhere, I have an appointment”; *tum ko jānā hogā* (or *paṛegā*) “you must go”; *usko jānā chāhiye* “he ought to go.”

(f)—The infinitive is also an imperative future; if used for present time it is polite, but not respectful. It is either preceded by *na* (vulgarly *mat*) in the negative, or followed by *nahī*. Vide also L. 32 (d).

(g)—The infinitive with *ko* is equivalent to the noun of agency in its future sense, as: *maī wahā jāne ko hū* “I intend to go there = *maī wahā jāne-wālā hū*”; *wuh wahā jāne ko thā lekin na-gayā* “he intended to go there but changed his mind.” It also means “to be about to,” as: *marne ko hū*; vide p. 152, note 1, Eg. Tr. H.S., Part III.

(h)—(1) The infinitive is idiomatically used in such phrases, as: *tumhārī bahādurī kā kyā kahnā* “what can one say of your valour, how can one praise it enough?”, vide L. 50 (h); *merā wahā jānā thā ki wuh mar-gayā* “he died as soon as I got there.

(2)—It is also colloquially used for the Aorist, as a kind of correlative to another infinitive used as an Imperative, as: *jo chāhnā* (for *chāho*) *so karnā* “do as you please.”

(3)—In the two examples, *rūpiya to ānī jāni shai hai* “one can’t keep money in one’s purse,” and *yih ek an-honī bāt hai* “this is an impossibility,” the infinitives are colloquially used for the noun of agency.

¹ Note that, though definite, there is no *ko*. Lesson 12 (c).

(i)—It is inflected before verbs of motion, as: *maĩ āp kā bāgh dekhne ko* (or *ke wāste*) *āyā hū* “I have come to see your garden”; *mujhe mārne (ko) daurā* = “he threatened to beat me.” It is also inflected before the verbs *denā*, *pānā*, *lagnā*, vide L. 18 (a); and before *kahnā* “to order,” and vulgarly before *chāhnā*.

(j)—The Present and Past Participles can be used as (i) nouns; (ii) infinitives; and (iii) adjectives.¹

(i) *As nouns* :—

He awoke me from sleep, from sleeping.	<i>Mujhe sote se jagāyā.</i>
To a drowning man, the support of a straw is ample.	<i>Dūbte ko tinke¹ kā āsrā (=sahārā) bahut hai.</i>
By order.	<i>Kahe se.</i>
Mind my words, believe what I said (or am about to say).	<i>Merā kahā mān.</i>
His messenger.	<i>Us kā bhejā hu, ā.</i>
A band of the defeated.	<i>Hazīmat khā, e hu, ō kā ek guroh.</i>

(ii) *As infinitives* :—

Immediately on hearing this.	<i>Sunte ke sāth (=sunne ke sāth= sunte hi).</i>
Why have you come so late, when so much of the night has passed?	<i>Kyū itnī rāt ga, e [par] tum ā, e?</i>
I rose three hours (one watch) after daylight.	<i>Pahar din charhe [par] uthā.</i>

(iii) *As adjectives* :—

A speaking likeness, a life-like picture.	<i>Mūh se bolī hu, ī taswīr.</i>
Congealed blood.	<i>Jamā hu, ā khūn.</i>

¹ The Participles (and the cases where *hu, ā* can be omitted and inserted) are fully dealt with in “Hindustani Stumbling-Blocks.”

LESSON 55.

(a)—(1) The relative may occur as both subject and object in the same sentence. This construction is obligatory when the subject and object are both indefinite, conditional clauses excepted; “every one, any one, took away whatever fell into his hands *jo jis ke hāth parā le-gayā* (lit. “whatever fell into whosoever’s hands, he took that away”); in such sentences the correlative is always omitted.

(2) A similar construction is required with the interrogatives, as: *bolo ki kaun kis chiz kā mālik hai*; “tell me who is the owner of each thing, who is the owner of what”; *baḥḥ karte the hi kaun kyā maṇṇab-o-‘uhda pā, egā* “they were discussing *who* would get *what* rank and office.”

(3) The relative adverbs *jahā, jab, jaisā* and *jitnā* may take the place of the relatives, as: *jahā se jo kuchh mujhe hāth lagā mā le-āyā* “whatever I got from anywhere I brought it with me:” *jo faqir jab mere pās ā, egā mā usko ek paisā dūgā* “I will give a pice to any faqir whenever he comes to me.”

Jaisā and *jitnā*, however, admit of a correlative, as; *jo jaisā karegā waisā pā, egā* “as a man acts, so will he be rewarded”; *jiskī jitnī āmadanī ho utnā* (or *usī muḥābiq*) *kharch kare* “one should spend according to one’s income.”

For place or direction, too, an adverb may be a correlative, as: *jis tarāf se āyā ‘udhar hī ko chālā* “he went in exactly the same direction whence he came.”

(b)—*Naqsha*, m.

Map, plan; picture; design; diagram; a blank form; drawing; features; prospect, state of affairs.

Mushkīl, subs. f., and adj.

Difficulty; difficult.

Jū, ā, m.

Gaming and gambling: yoke (for oxen).

Jū, ā khelnā, tr.

To gamble.

Parhez, m.

Abstinence; shunning; diet in sickness.

<i>Parhez-gār</i> , adj. and subs.	One who shuns altogether ; one who controls his pas- sions.
<i>Shay</i> , Ar.. f.; (the Hindu- stani pl. not used ¹).	A thing
(c)—It is difficult to have all the maps (or forms) ready by to-morrow.	<i>Sab naqshe kal tak taiyār hone mushkil hai.</i>
It is difficult to have the book ready by to-morrow.	<i>Kitāb kal tak taiyār honī mush- kil hai.</i>
There is no fear he will come.	<i>Us ke āne kā kuchh andesha (or ḍar) nahī hai.</i>
There is no hope at all of his getting well.	<i>Uske achchhe hone kī kuchh bhī ummed nahī.</i>
It is difficult to remember so many words.	<i>Itne lafz yād karne² mushkil hai.</i>
I must first finish this.	<i>Mujhe pahle isko tamām karnā chāhiye.</i>
I told him, ordered him, to go there but he did not listen in the least.	<i>Māī ne us se wahā jāne ko kahā lekin us ne ek na mānī.³</i>
It is better to die than to live such a miserable life.	<i>Aise bure jīne se to marnā achchhā hai.</i>
A man should not turn him- self into a woman.	<i>Mard ko 'aurat bannā⁴ na chāhiye.</i>

¹ The Arabic plural *ashyū* is used by the literate.

² Though *yād* by itself is feminine, the compound verb *yād karnā* is masculine.

³ Feminine to agree with *bāt* understood.

⁴ Not *bannī* because the logical subject is *mard*.

The wall on this side should be less in height.	<i>Is tarāf kī dīwār ūchā,ī mē kam honī chāhiye.</i>
The doors on both sides are better shut.	<i>Donō tarāf ke darwāze band hone bihtar haī.</i>
Service is mere slavery.	<i>Naukarī karnī aur kisī kā ghu-lām bannā barābar hai.¹</i>
Wine, gaming, and women ruin a man.	<i>Sharāb pīnī, jū,ā khelnā aur burī 'auratō kī ṣuḥbat mē baiṭhnā insān ko tabāh kar-detā hai.</i>
She abstains from wine drinking.	<i>Sharāb pīne se parhez kartī hai.</i>
I am going to 'feed.'	<i>Maī rotī khāne jātā hū.</i>
One can't keep money.	<i>Rūpiya to ānī jānī shai hai.²</i>
This is an impossibility.	<i>Yih an-honī bāt hai.²</i>
This sick man is not expected to live.	<i>Is bīmār kā naqsha, achchhā nazar nahī ātā.</i>
I am not allowed to eat beef (by Doctor's orders); also I never take it.	<i>Mujhe gā,e ke gosht se parhez hai.</i>
Death is better than this.	<i>Maut ānī (or maut kā ānā) is se bihtar³ hai.</i>
They began to throw many huge stones at the boats.	<i>Barē barē patthar kishtiyō kī tārāf phēkne shurū kīye.⁴</i>

¹ If *donō* were inserted after *bannā* the verb would be *haī*, plural, and not *hai*.

² Idioms, for *āne-jāne-wālī*, and *na-hone-wālī*.

³ *Bihtar* is the Persian comparative.

⁴ *Kīye* plural, as the object *patthar phēkne* is plural.

(d)—The Conjunctive Participle¹ indicates that one act is completed before another, as: *usne hās-kar kahā*, “he said laughingly,” i.e. he first laughed and then said. The Past Participle (of transitive verbs always inflected)² indicates *state*, while the Present Participle (uninflected)³ indicates *act of doing*, thus: *pagrī bādh-kar āyā*, “he put on his *pagrī* and then came.” *Pagrī bādhē*² (*hu,e*) *āyā*, “he came with his *pagrī* on his head.” *Pagrī bādh-tā*³ (*hu,ā*) *āyā*, “he came tying on his *pagrī* as he came.”

(2) The Past Participles of *transitive* verbs can be combined with any tense of the verb ‘to be’ and ‘become.’

The Past Participles of a few *intransitive* verbs only that indicate *state* can be so combined. Amongst the latter are *baithā hu,ā thā*, etc., *soyā hu,ā*, *parā (hu,ā)*, *leṭā (hu,ā)*, *laṭkā (hu,ā)*. If the (*hu,ā*) of these last verbs be omitted, they may be either the compounds of the Past Participles and *honā*, or else the simple Perfect and Pluperfect tenses, etc.: *baithā hai*, and *baithā thā* may, therefore, mean “he is sitting (is seated),” and “he was sitting (was seated),” or else “he has sat” and “he had sat.” [The Participles are fully dealt with in Hindustani Stumbling-Blocks]. *Vide* also L. 63.

LESSON 56.

(a)—*Namāz*, f.

The Muslim public prayer
(which is a kind of liturgy).

¹ Passive not used, *vide* Stumbling-Blocks. For repetition of Conj. Part. *vide* L. 38 (g), foot note.

² Note that the Past Part. of *transitive* verbs is thus (adverbially) inflected, for all genders and numbers.

³ Note the Pres. Part. agrees with its *subject*, except when repeated as in L. 48 (a) (5).

<i>Panj-waqtī namāz.</i>	Prayer at the five stated times, the prayer five times a day.
<i>Namāz parhnī</i> (or <i>adā k.</i>).	To pray.
<i>Namāzī</i> , adj.	Punctual in prayer ; hence religious.
<i>Du'ā</i> , f.	A blessing ; prayer in the Christian sense.
<i>Du'ā denā.</i>	To bestow a blessing on.
<i>Du'ā karnā</i> or <i>māgnā.</i>	To pray.
<i>Bad-du'ā</i> (<i>karnā</i> or <i>denā</i>), f.	A curse.
<i>Marhūm</i> (Ar. p. p. from <i>rāḥm</i>).	(<i>Lit.</i> pitied, blessed) ; late, deceased ; (generally added to the names of deceased Muslims but not to those of Hindus).
<i>Mutawaffā.</i>	Deceased (used for non-Muslims).
<i>Yaqīn ānā</i> or <i>honā.</i>	To believe, be believed ; to feel certain.
<i>I'tibār</i> , m.	Trust, reliance, confidence.
<i>I'tibārī</i> , <i>mu'tabar.</i>	Trusted, trustworthy ; (of persons, a clock, etc.) ; authentic.
<i>Ṭapaknā</i> , intr.	To drip, leak from <i>above</i> ; to throb (of a wound).
<i>Tang</i> , subs. and adj.	A girth ; tight ; narrow.
<i>Tangā</i> , ¹ m.	A defile or pass.

¹ Used on the N.-W. Frontier.

Tangī, f.

Straits; narrowness; tightness; scarcity; want; stinginess; a large sack.

Tang karnā.

To contract, make narrow, etc., etc.; put pressure on, worry, harass, oppress.

Tang ānā.

Be distressed, in difficulty.

Niṣf, m.

Half.

Inṣāf, m.

Justice.

Munṣif, Ar., part.

Just; an umpire; a court munsiff, or "under sub-judge."

Munṣifī k.

Do justice; to umpire.

Wālid, Ar., m.

Father.

Wālidā, Ar., f.

Mother.

Sab chīz.

Everything.

Sab chīzē.

All the things.

Ghāt, m.

A landing place; a Hindu bathing place in a river; a place on the river bank whence water can be drawn; a ferry.

Ghāṭī, H., f.

A defile, pass.

Ghāṭā, H., m.

Deficiency, loss.

Nīd, f.

Sleep.

Chaṭknā.

To wake up; be alert.

Chaṭk-parṇā.

To start out of sleep (suddenly).

<i>Sazā</i> , f.	Punishment.
<i>Bachhṛā</i> , m.	Calf.
<i>Bachherā</i> .	Colt.
<i>Bachherī</i> .	Filly.

(b)—A compound of two nouns of different genders *usually* follows the gender of the second, as: *ārām-talabī*, f. “being fond of ease”; *shikār-gāh*, f. “hunting-ground”; *āb-o hawā*, f. “climate.”

Sarkār, f., follows the gender of *ḥukūmat*, though both its compounds are masculine.

Qibla-gāh in the sense of “the direction faced in prayer” is fem. according to the above rule, but in the sense of father it is masculine.

There seems to be no good reason why *pā-e-gāh*, “rank, dignity,” and *khar-gāh* “royal tent, pavilion,” should be masculine.

Guft o gū or *guft-gū*, “conversation” is fem., though the second noun is masculine (and the first fem.).

(c)—The first tendency of the verb is to agree with the masculine or more worthy gender, as: *larke larḳiyā khel-rahe hāī* “the children, boys and girls, are playing together”; *sāṇḍ aur bakriyā ek sāth charte the* “the bull and the she-goats were grazing together.” Compare L. 20 (g).

Remark.—In this example, the *sāṇḍ* is by far the more important animal, hence the verb, though plural, is masculine.

(d)—There is also a second tendency of the verb to agree, for the sake of euphony, with the last subject, and in the case of inanimate nouns, or animals of equal value, it generally does so agree, as: *sab haran aur janglī bhāīsē chīriyā-*

khāne se bhāg-ga,ĩ (or, not so good, *bhāg-ga,e*) = *sab haran bhāg-ga,e aur' janglī bhaĩsē bhī*.

To avoid conflict, the words *donō*, *tīnō*, etc., or *sab*, are, when possible, inserted, and require the verb to be in the masculine plural, as: *merā ūṭ aur uskī hathnī donō chorī ga,e* (or *churā,e ga,e*); omit the *donō* and the verb is preferably feminine singular, *chorī ga,ĩ*.

In *maĩ ne ek sher aur ek shernī dekhī* (or *dekhe*), the verb is better singular feminine for the sake of euphony, but if the verb and the last object be separated, euphony no longer requires this feminine: *maĩ ne ek sher aur ek shernī Naipāl ke jangal mẽ dekhe* is better than —*dekhī*.

(e)—When several infinitives are the subject, the verb always agrees with the last.

(f)—The plural is often used for respect, as: *Jaj Śāhib bare munṣif ādmī¹ haĩ* “the judge is very just”; *unhō ne² kahā* “he said.”

Such words as the King, the Governor, etc., may be singular, but if *Śāhib* be added for respect the verb must be plural.

(g)—When the subject is a plural concrete noun, the predicating noun must also be plural, as: *ham yahā ke rahne-wāle* (not—*kā rahne-wālā*) *nahĩ haĩ* “I am not a resident of this place.”

If, however, the predicating noun is abstract, it remains in the singular, as: *us ke qatl kā sabab us ke dost the* “his friends were the cause (sing.) of his death”; *kāle ādmī se merī murād tum ho* “by ‘black man’ I mean you.”

(h)—A few adjectives (Arabic part.) require a genitive, as: *wuh sazā ke qābil* (or *lā,iq*) *haĩ*, “he is worthy of punishment,”

¹ As *munṣif* is also a technical word for a “munsiff” it is better to insert the word *ādmī*.

² *Un ne* by itself is an old form of *us ne* and is sing. But in *un laṛkō ne*, the *un* is the plural of the demonstrative adjective *wuh*.

but *wuh sazā kā mustahiqq hai*: *wuh roṭī kā muḥtāj hai* “he is in need of bread.” Like *qābil* and *lā, iq*, the adjectives *muwāfiq* “like,” *mālābiq* “conformably with,” *barābar* “equal to, etc.,” are equal to prepositions and govern the inflected genitive. *Wuh bāt kā barā sachchā hai* “he is true to his word, he keeps to his appointments, etc.,” is Hindi.

LESSON 57.

(a)—I don't believe it in the least. *Is bāt kā mujh ko zarā bhī yaqīn nahī hai.*

It might be inferred from what he said that he was in difficulties. *Uskī bātō se pāyā jātā thā ki wuh tangī kī ḥālat mē hai.*

He implied that, it might be inferred from what he said that, it was *you* who committed the theft. *Uskī bātō se ṭapaktā thā ki tum-hī ne yih chorī kī.*

Good or bad I'm going to do it. *Achchhā ho ki (or yā) burā, magar ham is kām ko zarūr karēge.*

Many pears, pomegranates, guavas, peaches, muskmelons, water-melons, and quinces are produced here. *Yahā bahut sī¹ nāshpātiyā, anār, amrūd² ārū, kharbūze, tarbūz³ aur bihiyā paidā hotī⁴ hai.*

I was just starting when⁴ he suddenly arrived. *Maī jāne lagā ki⁴ wuh ā-pahū-chā.*

¹ Feminine to agree with the nearest noun.

² In Persian, and locally, *amrūd* is “pear.”

³ *Tarbūz* = *hinduwāna*.

⁴ *Kī* “when,” denoting suddenness; not here *jab*; but *jab maī jāne lagā wuh ā-pahūchā*, “he arrived (not suddenly) when I was starting.”

Your mother is lying very sick (*i.e.*, is confined to her bed). *Tumhārī wālida bīmār parī haĩ.*

Your mother fell ill. *Tumhārī wālida bīmār parĩ.*

My cow, his bullock, and your calf have gone to graze in the jungle. *Merī gā,e, ūskā bail, aur tum-hārā bachhrā tīnō¹ jangal mẽ charne ga,e haĩ.*

When I suddenly woke up, I recollected that I was (sleeping) alone in the house. *Jab maĩ nīd se chaũk-parā, mujhe yād āyā ki maĩ ghar mẽ akelā parā (hu,ā) hũ.*

These women all deserve to be punished. *Yih 'auratē sab kī sab, sazā kī mustahiqq haĩ.*

(b)—The verbal noun of agency (*karne wālā*, m., “a doer”) is partly a noun and partly a verb, as : *ādmī-khāne-wālā sher* “a man-eating tiger”; *khatt kā likhne-wālā* “the writer of the letter.” In the former, *ādmī* is the object of *khāne-wālā* : in *āhista jāne-wālā* “a slow goer,” *jāne-wālā* is qualified by an adverb.

The verbal noun of agency (*karne-wālā*, m., “a doer”) is also a future participle, as ; *maĩ jāne-wālā hũ* “I am about to go, I am going”; *yih ghorī bachcha dene-wālī hai* “this mare is just going to foal.” By Hindus, the words *hār* and *hārā* are often used for *wālā*, but *lakar-hārā* “wood-cutter”; *honhār* “promising”; *pan-hārī* “a woman water-carrier,” and a few others are also used by Muslims.

Wālā can be added to substantives also, but not usually to adjectives; *bail-wālā* “the man driving the bullock; also a seller of bullocks”; *rotī-wālā* “baker”; *shahr-wālā* “resident

¹ *Tīnō, sab*, etc., is always inserted in such sentences : *vide* L. 56 (d).

of a city.” [Such expressions as *achchhā-wālā* for “the good one,” are English; they are used by servants of Europeans].

(c)—(1) The particle *to* is a correlative of *agar* and also of *jab*, being in modern Urdu preferred to *tab*. When a *correlative*, it can begin a clause. After *dekhnā*, it has often the force of “lo!” It is often an expletive. When an enclitic, it adds point to a speech. The instances of its very idiomatic use, given in the previous examples, should be carefully studied.

(2)—*Nīz* “also,” can begin a clause; but *bhī*, like the enclitic *to*, cannot.

(d)—*Sahī* is a dramatic particle often difficult to translate. It usually means “let there be, let us suppose, let it be admitted”; but sometimes also “certainly; just so, very well, pray, etc.”; *na-sahī* “never mind, well one cannot.” In games, etc., *sahī* is an exclamation = “ready!” *Rahā sahā* = “as much as remained, the little that was left.”

(e)—*Jab* is often idiomatically and forcibly used for *tab*, especially before *jā-kar* or before *kahī*, as: *ham chārō ne, milkar, miḥnat kī, jab (or tab) jākar yih kām pūrā ho-gayā* “the work was *only then* finished when we all three combined”; *jab māī Dillī ā, ūgā ki tum bhī wahā ho* “I’ll come to Delhi *only when* you are there.”

(f)—*Agar* and *jab* are frequently idiomatically omitted, *vide* L. 51 (f), footnote. The *ko* of the dative, signifying motion to, *i.e.*, before verbs of going, sending, writing, arriving, is also often omitted. (*Agar wuh ā-jā, ē to māī faur-an Ilāhābād* (ko) *jā, ūgā*, “if (or when) he comes I will go straight to Allahabad.” *Vide* also L. 12, (i).

• (g)—(1) Some nouns are of common gender, as: *dushman*, “enemy”; *dost*, “friend.”

(2) A few Hindi nouns of agency in *yā* are of common gender, as: *gawaiyā*, m., f. "singer"; *rakhwaiyā*, m., f. = *rakhwāl*, m., f. (or *rakh wālā*, m. and *rakhwālī*, f.) "guardian"; *sulwaiyā*, m., f., vulg., "one who lulls to sleep," and *suwaiyā* "sleeper."

(h) The adjective *baṛhiyā* "superior, excellent," makes no change for gender, as: *baṛhiyā chīzē*.

(i) The negative does not always immediately precede the verb, vide L. 16 (b). Note its positions in: *maī yih na-jāntā thā*, and *maī yih jāntā na-thā*.

(j)—*Qālīb*, m. A mould; also the human frame, body; body of any animal.

Kisī kī ghāt mē baithnā (or *To lie in ambush for.*
rahnā or *lagā-rahnā*).

Kharch honā, intr. To be expended, spent (of money or anything).

Kharch, m. Expenditure, expenses.

Āmadanī, f. Income; importation of goods.

Faur-an, adv. Immediately.

Chūhā, m. Rat.

Chūhī, f. Mouse.

Bil, m. Hole of rat, mouse, etc.

Billī,¹ f. She-cat; also "cat"¹ (class-noun).

Billā, m. Tom-cat.

Ban, H., m. }
Jangal, P., m. } Jungle (properly forest or bushy land).

Ban-bilā, o, m. Wild cat.

¹ The class-noun for "horse" is *ghoṛā*, m., but the class-noun for "cat" is *billī*, f.

LESSON 58.

(a)—When several roots, infinitives, or participles follow one another in the same construction, the finite verb is expressed with the last only, as: *wuh mujhe āne jāne detā hai*, “he allows me to come and go”; *jab wuh sab kuchh khā pī-ga, e*, “when they had eaten and drunk up everything.”

(b)—The conjunction ‘and’ is frequently omitted between two nouns, as: *ūch nīch*, f. (and adj.): “ups and downs, vicissitudes, pros. and cons.”: *garm-sard* (or *garm o sard*), m. (and adj.) “the ups and downs of life.” [This question of Asyndeton is more fully dealt with in “Stumbling-Blocks].”

(c)—Boys and girls.

Larke larakiyā.

Big and little alike refused to agree.

Chhoṭe baṛō sab ne kahā ki yih manzūr nahī.

Milk and sugar.

Dūdḥ shakar.

The old man had barely said this, when he expired.

Itnā hī kahne pāyā ki būrhe kī jān nikal-ga, ī.¹

(d)—I have come to see your goshawk.

Ap kī bāz ko dekhne² āyā hū.

I am about to die.

Ab mā marne-wālā hū.

The late (also the dying) Raja.

Marne-wālā Rājā.

Tell me its advantages and disadvantages.

Is kī burā, ī bhalā, ī batā, o.

This a very up and down, hilly, country.

Is mulk mē chaṛhā, ī utrā, ī bahut hai.

¹ Note the position of *būrhe*, and the change of subject. Such a construction, though wrong in English, is not so in Urdu.

² After *dekhne*, the *ko* could not be inserted, as it occurs already after the direct object *bāz ko*. ‘Vide’ L. 54 (i).

Alas, how full of good qualities was our late friend.	<i>Āh, marne-wāle¹ mē kyā kyā khūbiyā thī!</i>
He has written to a friend in Rawalpindi.	<i>Apne ek dost ko Rāwalpindī [ko²] khatt likhā hai.</i>
If I hear anything about the pension I'll tell you.	<i>Pinshin kā hāl kuchh ma'lūm hu, ā to³ kahūgā.</i>
This has just happened.	<i>Yih abhī hu, ā hai.</i>
When you have yourself seen them eating (or if you yourself see them eating), you will believe it (or allow I am right).	<i>Āp khud unko khāte hu, e dekh-lē, tab to sahī.</i>
Well, if I cannot manage to travel (for pleasure), I cannot.	<i>Khair, agar sair-o-safar mu-yassar nahī, na-sahī.</i>
If not half an anna, well an anna.	<i>Adh āna na-sahī, ek āna sahī.</i>
Come if you mean to.	<i>Ā.o to ā,o.</i>
Eat it or leave, you will get nothing else.	<i>Khā,o to khā,o, yihī ham dete hāī.</i>
Stay or not, but I'm going.	<i>Raho to raho, magar ham jāte hāī.</i>
If you have anything to say, say it; I can't wait.	<i>Bolo to bolo, nahī to ham jāte hāī.</i>
Just listen to me.	<i>Sūno to sahī.</i>

¹ In these idioms *marne-wālā* = "the one destined to die (and who has died)."

² Not, *Rāwalpindī ko*.

³ Here the correlative *to* clearly indicates that an *agar* is understood.

- Well do it (*or just let me see you do it*). *Kar to sahī.*
- All, big and little, said that they agreed to it. *Chhoṭe barō¹ sab ne kahā ki yih thīk hai.*
- You'd better call me names. *Gālī do to sahī.*
- Pray open it. *Kholo to sahī.*
- Ah, you just see how I'll thrash you. *Dekho to sahī, ham kitnī mār mārte haī.*
- Come on if you dare, *or well*, just come here. *Ā, o to sahī.*
- If a corpse has already got 100 maunds of earth on top of it, let it have 9 more (= as well be hanged for a sheep as for a lamb). *Jahāṁ murde par sau man mitṭī, wahā nau man aur sahī = Jahāṁ ek hazār dāgh haī, ek hazār ek sahī.*
- Let us suppose that the earth is round—why suppose?—say rather it is round. *Dunyā gol sahī—sahī ke² kyā ma'nī?—yū kaho ki gol hai.*
- “If you won't be my lover, well some one else will; if some else won't, then some one else will.” *“Tum nahī aur sahī, aur nahī aur sahī.”*
- We must love some one: “may Farangi Maḥall prosper!” *Dil lagā-lēge; “Farangī Maḥall³ ābād rahe.”*

¹ Note that *chhoṭe* is inflected, but that the formative -ō is added to the second word only.

² *Ma'nī*, *ma'ne* or *ma'nq*, etc., pl. masculine.

³ *Farangī Maḥall* in Lucknow; its women have or had a reputation for immorality.

- The little life there was left in me, left my body. *Rahī sahī jān qālīb se nikal-ga, ī.*
- The little money I had left was also spent. *Rahā sahā rūpiya bhī kharch ho-gayā.*
- Play fair and don't hit so hard. *Zor se mārne kī nahī sahī.*
- I come and go here frequently. *Maī yahā āyā jāyā kartā hū.*
- Play fair and don't help him (to an onlooker assisting an opponent at chess, etc.). *Batāne kī nahī sahī.*
- Come, you must not ask outside help, play fair. *Aurō se pūchhne kī nahī sahī.*
- I am living beyond my income. *Kharch, āmadanī se ziyāda hai*
- Dawson's boots are not imported now, are not kept in the shops. *Āj kal Ḍāsan¹ ke jūte kī āmadanī nahī hai.*
- He is sulky with me, that's why he won't come to see me. *Wuh 'mujh se rūṭhā² hu, ā hai jabhī³ wuh mujh se milne nahī ātā.*
- I began to do this as early as six; that's how it is finished by now. *Āj maī chhe hī baje se yih kām karne lagā; jab is waqt tak pūrā hu, ā.*
- I went before he had even arrived. *Wuh āyā bhī na-thā, jabhī maī chalā-gayā.*

¹ A brand of boots much in favour.

² *Rūṭhnā*, sp. of equals or of children: the word contains an idea of familiarity.

³ *Tabhī* not so idiomatic.

What comparison is there (or can there be) between us two ? *Kahā māñ kahā tum.*¹

It is nearly finished. *Thorā bāqī hai.*

He nearly fell off his horse. *Nazdīk thā ki ghore par se gir-jā,e.*²

LESSON 59.

- (a)—*Balki* (enhansive conj.). Moreover, nay, rather.
Magar, lekin (exceptive conj.). But.
Siwā or *siwā,e*, prep. and adv. With the exception of; besides.
‘Alāwa, prep. and adv. Besides, in addition to.
Age, prep. and adv. In front of, before (time or place); in comparison with.
Sāmne, prep. In front of, opposite; in comparison with.
 (—*kī*) *nisbat*, f., subs. and prep. Regarding; with reference to; compared with; relation; connection; comparison; ratio, proportion; relationship by marriage; betrothal.
 —*ke bi-nisbat*, m. (and f.) prep. In comparison to.
Ittilā’, f. Information, report.
Ittilā’ denā. To inform, report.

¹ A good example of Asyndeton. ² Compare example in L. 48 (f.).

<i>Ittilā'-nāma</i> , m.	A written report.
<i>Muttalā' k.</i>	To inform.
<i>Goyā</i> , conj. and adv.	As if, as though, so to speak.
<i>Nij kā</i> , pron., adj.	Own ; special ; personal ; private ; unofficial.
<i>Ghair</i> , adj. and subs.	Other ; strange ; different ; changed for the worse ; foreign ; another person ; an outsider ; stranger.
<i>Begāna</i> , adj.	Strange, belonging to outside ; of unfamiliar appearance.
<i>Bāhar kā</i> .	Of outside, strange, not of the house ; <i>also</i> outer.
<i>Ajnabī</i> , or <i>ghair mulkī</i> .	A foreigner.
<i>Bāshinda</i> , m.	An inhabitant, a dweller of a town or country (not of a house).
<i>Rahne-wālā</i> .	An inhabitant, a dweller of a town or country and also of a house.
<i>Be</i> , P., ¹ prep.	} Without.
<i>Binā</i> or <i>bin</i> , ¹ H., prep.	
<i>Ba-ghair</i> , prep.	Without.
<i>Mānind</i> , f., ² prep.	Like, resembling.
<i>Bābat</i> , f., prep.	Concerning.

¹ *Be* precedes the noun, and *bin* either precedes or follows the noun ; neither needs the post-position. *Vide* Gram. Notes VII (*f*).

² If it *precedes* its noun, it is masculine.

<i>Ṭaraḥ</i> , f., prep.	Direction, towards.
<i>Jānib</i> , f., prep.	Do. do.
<i>Ṭaraḥ</i> , f., prep.	Manner, like.
<i>Ware</i> (in the Punjab <i>ure</i>) prep.	On this side of, on the near side of.
<i>Pare</i> , prep.	On the far side of.
<i>Warṭi ṭaraḥ</i> .	On the near side.
<i>Parṭi ṭaraḥ</i> .	On the far side.
<i>Zamīn se lekar āsmān tak</i> .	From (beginning from) the earth to the sky.
<i>Chhor-kar</i> or <i>chhor-ke</i> , conj.	Except, omitting, leaving out part., and prep.
<i>Chhor</i> .	Let alone, not to speak of.

(b)—(1) *Except and besides* : “ all came except Zaid ” *sab ā,e magar* (or *lekin*) *Zaid nahī āyā* = *Zaid ke siwā sab ā,e*, or *Zaid chhor-ke sab ā,e*. In negative sentences the thing excepted is sometimes totally different in kind from the general term, as : *us jangal mẽ maĩ ne jānwarō ke siwā kisī ādmī kī shakl na-dekhī* “ in that jungle with the exception of animals I saw no human form ” ; idiomatically this is correct, but logically ridiculous. *Maĩ ne gham ke siwā kabhī rāḥat na-dekhī* “ with the exception of grief I had no pleasure ¹ (= I had all grief and no pleasure ”).

(2) *Besides* : “ I have other books besides these ” *in kitābō ke ‘alāwa* (or wrongly *siwā*) *mere pās aur kitābē bhī haĩ* : “ I have no other book except (or besides) these ” *in kitābō ke siwā* (or *‘alāwa*) *mere pās ko,ī kitāb nahī*.

¹ This idiom has its origin in a confusion of thought, as even a native would not say, “ all the fish died except the elephant.”

(c)—(1) Most Persian and Arabic masculine nouns in *-ā*, and certain Hindi nouns denoting relationship, titles and professions, are exceptions as regards declension, *i.e.* they do not inflect in the singular or in the nom. pl.; Ex.: *daryā*, m., P., “river and sea”; *dānā*, P. “wise, a wise man”; *ṣaḥrā*, m., Ar., “desert”; *chachā*, m., H., “paternal uncle”; *kākā*, H. P. (ditto¹); *lālā*, H. P. “school master” (also a title of respect); *rājā*, H. “a raja”; *pitā*, S. “father”; *dātā*, S. “giver”; *devtā* or *de,otā*, S. “a Hindu deity.”

(2)—*Dādā*, H. “a paternal grandfather, an elder brother,” may or may not be inflected.

(3)—*Rājā* is in Urdu written *rāja*, and hence occasionally inflected.² The plural is usually, *rājā log*. So, too, *wālā* is often written *wāla*. ‘Vide’ also page 3.

(4)—*Nashā*,³ m., P., “intoxication,” and *mājarā*,⁴ m. “event,” are declined like *kuttā*.

(5)—Masculines in *-ū* or *-o*, as *bichchhū* (also *bichchhū, ā* and *bichchhuwā*) “scorpion”; *bījū* (or *bijjū* or *bijjo*) “badger” are practically declined like *mard*, but see (7). So, too, are masculines in *-ī*, such as *motī*, m. “pearl,” *hāthī* “elephant,” *bhā,ī* “brother,” *mālī* “a Hindu gardener,” *dhobī* “Hindu washerman”; these merely insert a euphonic *y* in the oblique cases plural, as: *māliyō kā*. Vide also p. 2 (c).

(6)—*Bhā,ī* has a vocative *bhāyyā*⁵ (بھائی) and *mā,ī* a vocative *māyyā*⁵ (مائی), and *bahin* a vocative *bainā* (بہینا) or *bahinā* or *bahnā*.

¹ But in Urdu generally used in the Persian sense “an old slave, an elder brother.”

² It is never inflected in Hindi.

³ From the Arabic نَشَاة or نَشَأ.

⁴ From the Arabic مَاجِرَة (ما جرى) “that which happened.”

⁵ Said to be a good vocative in Bihar and Oudh, but not in Delhi.

(7) Nouns, masculine or feminine, ending in *ū*, shorten the *ū* before the formative *ō* of the plural, as: *āṣū*, m. "tear," gen. pl. *āṣñ,ō kā* **آنسوؤں کا** (in Urdu written either **آنسوؤں** or **آنسون** but pronounced with a short *u*). In *bū* or *bo* f., "perfume," however, the final vowel remains long in the plural, as: *bū,ē* or *bo,ē*. 'Vide' also L. 53 (j).

(8) *Ghā,o*, m. "wound, sore" has only one *o* in the formative pl., as: *ghā,ō kā*.

(9) *Nāw*, f., H. (vulg. *nā,o*), has, nom. pl. *nāwē*, gen. pl. *nāwō kā*, etc.

(10) The nom. pl. of *gā,o*¹ or *gā,e* "cow," is *gā,ē*, gen. pl. *gā,ō*² *kā* or *gāyō kā*; of *rā,e* or *rāy*, f. "opinion," *rā,ē* or *rāyē*, gen. pl. *rā,ō kā* or *rāyō kā*.

(11) Note the following: *bhaū* (or *bhō*), f. "eyebrow, coronet of a horse's hoof," nom. pl. *bhau,ē* or *bhawē*, gen. pl. *bhauwō kā* or *bhawō kā*; *sōh*, f. H. "oath," nom. pl. *so,ē*, gen. pl. *sohō kā*; *mā*, f. "mother," pl. *mā,ē*.

(12) *Pāw*, m. "foot," *gāw*, m. "village," *nāw*, m. "name," and *dāw*, m. "snare, chance, etc.," may be declined regularly. The usual modern forms, however, are *pā,ō*, *gā,ō*, *nā,ō*, and *dā,ō*, sing. and pl. The formative pl. *pāwō* (*kā*), etc., etc., is contracted to *pā,ō* (*kā*), etc., etc., so for these words there is usually only the one form for all cases sing. and pl.

(13) The formative pl. of *khānsāmān* (vulg. *khānsāmā*), is *khānsāmā,ō* (*kā*, etc.), **خانساماؤں کا**.

(d)—The logical subject of the Adverbial Participle is in the inflected genitive, as: *mere jāgte hī* "as soon as I awoke."

¹ But in Persian *gāv* **گاو** without a *hamza*.

² There is nothing to distinguish *gā,ō* **گاو** "village" from the oblique cases of *gā,e* **گائے** "cow."

Its object is either in the inflected genitive or the accusative, as: *mere usko* (or *uske*) *dekhte hī*, *wuh uṭh-baithā* “as soon as I saw him, he sat up.” Occasionally the *hī* is omitted, as: *fajr hote [hī] wuh rukḥṣat hu,ā* “he left as soon as it was dawn.”

LESSON 60.

(a)—Two post-positions sometimes follow the same substantive, as: *ghorē par se girā* “he fell off his horse (*lit.* from on his horse).” *Ghar mē*, subs., f., or *ghar ke log*, subs., m., is a polite term for “wife”; *mere ghar mē ne kahā* = *mere ghar ke logō ne kahā* = “my wife said.”

Post-positions are sometimes omitted, as: *tumhare hāthō* “at your hands”; *tumhārī jagah* “in your place”; *un ke nām* “(a letter) addressed to him.”

(b)—*Tak* meaning “even” is not a post-position, as: *ghorā tak* (not *ghorē tak*) *wahā maujūd thā* “even the horse was there.” *Wuh is makān mē kahā tak hogā*, *wuh is shahr tak mē nahī* (= *is shahr mē bhī nahī*) “set aside his being in this house, he is not even in this town”; *ek bā,īsikal chālīs pachās rūpai tak kī le-lo* “buy a bicycle, of not more than 40 or 50 rupees in value.”

(c)—*Balki* is enhansive, it means “but”; it always occurs after a negative clause, as: “I didn’t beat the boy, *but*¹ (rather) your servant did” *maī ne larke ko nahī mārā balki tumhāre naukar ne mārā*.

Note the following:—*Maī kelā nahī khā,ūgā balki ām khā,ūgā* “I won’t eat the (or a) plantain, I’ll eat the (or a) mangoe,” (said by a child who has been refused the mangoe; *balki* is used here, as the conjunction understood is enhansive and not exceptive); but *maī kelā nahī khā,ūgā magar ām*

¹ For “but” in such sentences, beginners generally write *magar*.

khā, ūgā "I'll take a mango please not a plantain" (by a person offered a choice).

When "but" means "instead of" it must be rendered by *balki*. *Vide* Footnote, page 53.

(d)—(1) Some prepositions are feminine and require *kī* before them, as: *pūrab kī taraf* "towards the east." If, however, they precede their substantives they require *ke*, as: *taraf uske*.

(2)—The following prepositions are feminine: Hindī; or "towards" (= *taraf*); *jagah* "in place of." Persian: *bābat* "concerning"; *zabānī* "from the tongue or mouth of"; *ba-jihat* "by means of"; *ba-dawlat*¹ "by means of" (for favourable things only, except ironically). Arabic: *taraf*, *jānih*, *samt* "towards, in the direction of"; *khātir* "for the sake of"; *ma'rifat* "by means of"; *nisbat* "with reference to, in comparison with."

(e)—(1) The prepositions *badle* "instead"; *hawāle* "in the charge of"; *zimme* "in the security of"; *zarī'e* "by means of," are inflected nouns with a post-position understood. With *zarī'e*, and with *hāth* "by the hand of," the post-position is sometimes used.²

(2)—Similarly in such expressions as, *uske golī lagī* "he was hit by a bullet"; *ghorī ne uske lāt mārī* "the mare kicked him"; *bail ne uske sīg mārā* "the bullock gored him," the words *badan mē*, or *badan par*, are understood. *Vide* also L. 20 (e).

(f)—Masculine nouns in *-ā* often have a diminutive form in *-ī*, as: *pattā*, m. "a big leaf," *pattī*, f. "a small leaf."

¹ *Jihat* and *dawlat* are Ar. subs. (fem. in Urdu) with the Persian preposition *ba* prefixed. *Ba-dawlat* lit. "by the good fortune of."

² *Kisī ke hāth bechnā* "to sell to a person"; *hāth ānā* or *lagnā* "to come to hand."

The Persian suffix *cha* is also used to form diminutives, as: *ṣundūq*, m. "a large box," *ṣundūq-cha*, m. "a small box," *ṣundūq-chī*, f. H., is a still smaller box, "a casket."

- (g)—Take one out of these. *In mē se ek le-lo.*
- The money kept in this box is missing. *Is bakas mē kā rūpiya gum ho-gayā.*
- I have searched the newspapers from now up to four or five months back. *Chār pāch mahīne tak ke akhbār dekh-liye.*
- These are my own private property. *Yih chizē merī nij kī hai.*
- For my own special riding. *Mere nij kī sawārī ke liye.*
- There is no outsider, stranger, here. *Yahā ghair ādmī nahī hai.*
- A foreigner. *Ghair mulk kā ādmī.*
- Who is it? Some stranger. *Kaun hai? Ko,ī bāhir kā ādmī hai.*
- "This belongs to some one else, it is not mine," or "belongs to some one else not of the household." *Yih begāna māl hai.*
- You appear to be a stranger to me, I don't think I know you. *Tumhārī ṣurat begāna ma'lūm hotī hai.*
- I mean to read (or to come, etc.), as far as this. *Mujh ko yahā tak kā irāda hai.*
- Thus far and no farther. *Mujh ko yahī tak kā irāda hai.*
- Water out of this. *Is mē kā pānī.*
- From 10 A.M. to 6 P.M. *Fajar ke das baje se lekar shām ke chha baje tak.*
- If I cannot dwell near them, never mind. *Sāth rahnā, pās rahnā, nahī hai, na-sahī.*

- All the servants with the exception of you, are scoundrels.
Tum ko chhoṛ-kar sab naukār namak-ḥarām hai.
- Cut down every other tree.
Ek chhoṛ-kar dūsre darakhṭ ko kāt-dālo.
- Not one but *ten* rats came out of the hole; let alone one, ten rats came out of the hole.
Ek chhoṛ (not chhoṛ-ke) das chūhe bil se nikle.
- He (or I, etc.) would rather go to prison than pay the fine.
Qaid mẽ jānā manzūr hai lekin jurmāna denā qabūl nahī.
- Call him a thief—call him rather a robber.
Chor kyā, balki wuh to dākū hai.
- A slave I don't consider him, I consider him my son.
Ghulām kyā, māi to us ko betā samajhtā hū.
- Forgot you say? Why you wilfully disobeyed me!
Bhūlnā kyā ma'na? balki jān-būjhkar tum ne merā kahnā na-mānā.
- Rascal you call him? call him a regular devil.
Pājī kyā? yū kahiye ki pakkā shaitān hai.
- As soon as he saw me, the thief went off like a shot.
Mujhe dekhte hī chor bhāg kharā hu,ā.
- The young man was very pleased at seeing him.
Jawān uske (or usko) dekhte hī khush hu,ā.
- I have eaten Your Honour's salt (I am your servant and under obligation to be loyal).
Huṣūr kā namak khāyā hai.
- He made up his mind to take them somehow or other, for himself.
Dil mẽ thān-ī¹ ki kisī dhab se inhē le-lenā chāhiye.

¹ Feminine to agree with *bāt* understood. All Direct Narration.

The master stopped the rich man's son (as he was going out of the door). *Ustād ne amīr ke laṛke ko rok-liyā.¹*

He dashed the stone forcibly on his head. *Sir par patthar de-mārā.²*

No sooner had the schoolmaster touched the stone than, by God's decree, a cobra issued from underneath it and coiled round his hands. *Ustād ne abhī patthar ko hāth lagāyā hī thā ki Khudā ke hukm se ek kālā sāp patthar ke nīche se nikal-kar us ke hāthō mẽ lipaṭ-gayā.*

There is a village quite close, go straight on to that place. *Pas hī gā,ō hai, wahā chale-chalo.*

He respectfully saluted. *Adab se salām kiyā.*

Wuh 'ājizī se kahne lagā. = *Us ne 'ājize se kahnā shurū' kiyā.*

LESSON 61.

(a)—“It is a long time since I saw you”: the Urdu idiom is, “it is a long time since I did not see you” *Maī ne bahut dinō se āp ko nahī dekhā (hai³) = Āp ko dekhe hu,^e bahut din hu,^e.*

(b)—*Jab* “when” and *jab tak* “until” are not followed by a past tense unless the verb in the Apodosis and Protasis (*jazā aur shart*) are both in past time: “When he has gone I will inform you” is *jab wuh jā-chukegā to maī tumhē khabar karūgā*. If, however, the second clause is in the Imperative, the first must be in the Aorist or Present Subjunctive, as: *Jab wuh jā-chuke mujhe khabar do* “tell me when he goes, or has gone.” *Vide L. 38 (b).*

¹ *Rok-liyā* = stopped the boy near himself.

² *Mār-nā*, here gives the idea of force and not of impropriety.

³ Better with *hai*.

(c)—(1) Adjectives are used as adverbs, as: *Wuh barā zakhmī hu,ā* “he was badly wounded”; *ghorī āchchhī jāti hai* “the mare goes well”; *Dillī kī zabān ko achchhā¹ kahte hai* “they speak well of the Delhi dialect.”

(2) In *wuh ‘aurat achchhā gāti* (or *sīti*, etc.) *hai*, “she sings (or sews, etc.) well,” the cognate infinitive *gānā* (or *sīnā*, etc.) is understood, and *achchhā* agrees with it.

(3) Examples of adverbs: *Din ko* “by day”; *ādhi rāt ko* “at midnight”; *ākhir ko* “at last”; *chārō tarāf se* “on all sides”; *har tarāf se* “in every way”; *kis tarāf se?* “in what manner?”; *tīn sāl se* “for the last three years”; *āj kal*, or *in dinō mē* “now-a-days, in these days”; *waqt par* “in time”; *be-mahall* “out of due season”; *us din* “that day”; *us sāl mē* “that year”; *wuh us se liyāqat mē barhkar* (or *ziyāda*) *hai* “he is the more able man”; *jaldī* (for *jaldī se*²) “quickly”; *roz* “every day” (for *roz roz* or *har roz*). *Vide* also p. 10.

(4) Post-positions are added to even adverbs, as: *Ab se* “henceforth”; *jab se* “since” (temporal); *kab se?* “since when?”; *kahā se?* “whence, of what place?”; *jab tak* “until”; *tab tak* “so long”; *kab tak?* “how long?”; *ab tak* “till now”; *yahā tak* “thus far, or to this degree” *kahā tak?* “how far, or to what degree?”

(5) The adv. *akṣar*, “often,” can be used with any tense, but *bārḥā* with a past tense only.

(d)—(1) When two nouns are commonly coupled together without *aur* “and,” usually the second only takes the formative termination *ō*, as: *Larke larḳiyō ko* “to boys and girls”; *chhoṭe barō kā* “of small and great”; *nadī nālō mē* (more colloquial than *nadiyō aur nālō mē*) “in streams and nullahs.”

¹ *Vide* Lesson 32 (i).

² But *jald* is an adj. and adv.

(2) If, however, the words are coupled by *aur*, the full form is usual, as: *Jhagrō aur laṛā, iṃḍō ko* (or not so good! *jhagre laṛā, iṃḍō ko*) "quarrelling and strife."

Remark.—*Pahārō ke ghār aur wīrānō mē* "in mountain caves and wild places" is more euphonious and therefore preferable to *pahārō ke ghārō aur wīrānō mē*.

(e)—A nominative is often, before a relative, used absolutely, at the beginning of a sentence, as it were to introduce the subject: *Merā bhā, i jo jangal mē jā-rahā thā ek sād² ne us ke sīg mārā* "my brother who was going along in the jungle, a bullock gored him (a bull gored my brother as he was going along in the jungle)."

(f)—(1) Nouns denoting number, measure, quantity, weight, length, are put in apposition, as: *Ek koṛī anḍe* "a score of eggs"; *ek gilās pānī* "a glass of water"; *ek gaz kaprā*; *ek kos zamīn*; *ek ser dūdh*.

(2) Note the following: *Ek shakhs Muḥammad nām* "a man named Muhammad"; *daryā ka lafz* "the word *daryā*"; *pīpal kā darakhṭ* "a peepul tree"; *Dillī kā shahr* or better *Dillī shahr* "Delhi City"; *Gāgā daryā* "the River Ganges"; *Panjāb kā mulk* "the country of the Punjab"; *Himālaya Pahār* or *Himālaya kā Pahār* "the Himalayan Mountains."

(g)—The *izāfat* ("connection"). In Persian the adjective usually follows its noun and is then 'connected' to it by a short *i* (pronounced in India *e*³) which, however, is seldom written; thus *mard-e³ nek* مرد نیک "good man." The *izāfat* also supplies the place of the genitive case as *مرد خدا mard-e³ Khudā* "man of God."

After an *ā* or *ū*, the *izāfat* is written as a *ye*; as: *Rū, e Khūb* روی خوب "beautiful face." After a silent *h* or an *ī*, it is written as a *hamza*, as: *Banda-e³ Khudā* بندۀ خدا "Creature of God": *māhi-e³ daryā* ماهی دریا "fish of the sea."

¹ As these two words are not habitually associated.

² *Sād* "a bull or a stallion."

³ This pronunciation *e* is peculiar to India and Afghanistan.

He didn't want to do it but I made him ; I sat on his head till he did it.

*Wuh yih kām kartā na-thā
magar māi ne us kī gardan
par sawār ho-ke ākhir us se
karwā-chhorā.*

Here is eight annas as a *pour-boire*.

*Āṭh āna mīṭhā,ī khāne ke wāste
(to a Muslim).*

Do. do.

*Āṭh āna ghī khāne ke wāste
(to a Hindu).*

Here is a small present.

*Āp ke pān (or jūtī) ke wāste
(to a religious guide).*

You ran a great risk in going to sea in such bad weather.

*Āp ne baṛī jokhim uṭhā,ī ki
aise mausim mẽ daryā kā
safar kiyā.*

To despair of life.

Jān se hāth dhonā.

I detest such conduct.

*Aisī chāl se māi 'adāwat rakh-
tā hū.*

I compelled him to write it.

*Māi ne us se likhwā-chhorā,
or māi ne us ko likhne par
majbūr kiyā, or māi ne jabr-
an us se likhwāyā.*

What on earth shall I (say) ?

Kyā khāk (bolū) (or any verb).

There was not the least benefit from it.

Khāk bhī fā,ida na-hu,ā.

He ; he's a devil to sleep ; he beats the dead.

*Wuh to balā ka sone-wālā hai ;
murdō se shart bādh-kar sotā
hai.*

A confounded (*lit.* unfortunate) cock woke me up by its crowing.

*Ek kam-bakht murgh ne bāng
(or āzān) dekar mujhe jagā-
diyā.*

He is so ill—don't even ask me about it (*or*—I seek refuge with God).

*Wuh aisā sakht bīmār hai ki
mat pūchh (or—Khudā kī
panāh)!*

To ask after a person, after his health and welfare.	<i>Kisī kī <u>khair</u> o 'āfiyat pūchhnā.</i>
Most probably he is the man.	<i>Ho na-ho wuhī ādmī hai.</i>
All my animals have gone lame; one, and only one, a bay mare is left.	<i>Mere sab jānwar lāgre ho-ga,^e le-de-ke¹ ek kumait ghorī bach-ga,ⁱ.</i>
To seek distraction from grief.	<i>Gham ghalat karnā.</i>
I pride myself on this.	<i>Mujh ko is par nāz hai.</i>
He has one daughter left and she is being reared carefully.	<i>Allāh āmīn² kī ek larķī us ke hā rah-ga,ⁱ hai.</i>
I brought her up by frequent prayers.	<i>Allāh āmīn² karke usko pālā.</i>
It is after half-past four. ³	<i>Chār baj-ga,^e hāī, pāch kā 'amal hai.</i>
How nice!	<i>Ajī wāh wā.⁴</i>
Good gracious no!	<i>Ajī wāh.⁴</i>
This district is very lightly assessed.	<i>Is zila' kā band o bast bahut hī narm hai.</i>
It is scarcely exaggeration to say that he is a Hātim Tā, ⁱ .	<i>Agar māī us ko Hātim kahū to shāyad hī mubālagha ho.</i>
A nice sense of honour; jealousy in a good sense: also shame, emulation.	<i>Ghairat, f.</i>
Are you not ashamed to mix with bad women?	<i>Burī 'auratō ke sāth milne mē ghairat nahī ātī?</i>

¹ *Le-de-ke*, after adding and subtracting.

² Amen.

³ Sometimes, incorrectly, for any time after four.

⁴ Note the difference in meaning between these two. *Vide* also

- Neither will there be nine
maunds of oil nor will Radha
dance (a reply to one who
makes an impossible stipu-
lation). *Na nau man tel hogā na Rādhā
nāchegī* (proverb).
- Some one's house burns and
another warms himself (an
ill-wind, etc.). *Kisī kā ghar jale, koī tāpe.*
- If you have life you have the
world (= health is wealth). *Jān hai, to jahān hai* (pro-
verb).
- To get no benefit at all. *Na duniyā milī, na dīn.*
He will certainly come. *Ā-gayā par ā-gayā.*
- I thought you would not come
but you *did* come. *Ham to samajhte the ki tum
na-ā,oge lekin ā,e par ā,e.*
- To-day you are bullying me ;
to-morrow perhaps you too
may fall into the clutches
of a tyrant. *Tum āj mujhe satāte ho, kal
tum bhī kisī zālīm ke pāle
paroge.*
- To be scattered ; also to be
ruined, undone. *Tīn, terah, nau, at̤hārah honā.*
- Hang, confound, this boil. *Is phorē kā burā ho !*
- Lady, you are not smiling,
you are dazzling me with
lightening (of your teeth). *Hāstī kyā ho, goyā bijliyā
girātī ho.*
- The boil came to a head and
burst and formed a wound
—wound do I say—rather
it was a chasm. *Phorā pak-kar phūt-kar ek
zak̤hm—zak̤hm kyā—ek ghār
ban-gayā.*
- He will come soon. *Wuh āyā kā āyā* (pl. ā,e ke
ā,e).
- What can one say of his learn-
ing (i.e. it is vast) ? *Us ke 'ilm kā kyā kahnā* (or
pūchhnā) hai ?

To conciliate a person; to cause
to agree or believe; per-
suade; appease; desire;
pray to God or to *Pīrs*.

Enjoy yourselves. *Tum khushī manā-lo.*

To celebrate (a marriage,
etc.). *Rachānā.*

This is many degrees better. *Yih ba-darja-hā¹ bih-tar hai.*

LESSON 63.

Some Compound Verbs, etc., Prepositions, Collocation.

(a)—The inflected past participle of transitive verbs prefixed to *dālnā*, *denā* and *lenā*, has the signification of being on the point of doing a thing, as:—

Baghiche kā nās kiye-dāltā hai. He is on the point of quite
destroying the garden.

Maĩ uthākar diye-detā hū̃. I'm just going to pick it up
and give it to you.

Maĩ kahe-detā hū̃. Now I'm going to tell you (in
confidence).

[Maĩ kah-detā hū̃. I tell you out, plainly].

Batore-letā hū̃. I'm just going to collect
them.

Uthā, e-letā hū̃. I'm just going to pick it up or
(I'll put up with, suffer, it).

(b)—(1) In L. 26 (a) (1) and L. 30 (b), it has stated that a *present* participle prefixed to *jānā* or *rahnā* indicates progression, etc. The inflected *Past* Participle prefixed to *jānā* indicates (i) doing a thing continually (with breaks), or (ii)

¹ *Darja-hā*, Pers. pl. of *darja*. *Bih-tar* Pers. comparative of *bih*.

doing a thing continuously for a fixed period, or (iii) continuing an interrupted action. Frequently, but not always, these compounds are interchangeable. Note, however, that *tū hāse-jā* is “go on laughing,” but *tū hāstā jā* is properly “go laughing, or while laughing.”

Examples :—

<i>Is kitāb ko parhe-jā,^o</i> (or <i>parhte raho¹</i>).	Continue to read this book now and then.
<i>Is kitāb ko do ghante tak parhe-jā,^o</i> (or <i>parhte-raho²</i>).	Continue to read this book for two hours.
<i>Tū parhe-jā māi sone kī ko-shish kar-rahā hū.</i>	Go on with, continue, your reading; I’m trying to sleep.
<i>Tū hāse-jā.³</i>	Go on laughing, don’t stop.
<i>Jab us ke sāmne jā,^e to hāstā jā.⁴</i>	When you go to him, go with a laughing countenance.
<i>Bam par bam gire</i> (or <i>girā</i>) <i>magar wuh sotā rahā.</i>	Bomb after bomb fell, but he went on sleeping.

(2)—The *Present Participle* prefixed to *jānā* is used for an action running concurrently with another. It may be used for continuing an interrupted action, but does not give this meaning as clearly as the previous construction.

<i>Tum khāte-jā,^o</i> (or better <i>khā,e-jā,^o</i>), <i>māi parh-rahā hū.⁵</i>	You go on eating, I am reading.
<i>Māi parhtā jā,^ū, tum khāte-jā,^o</i> (or <i>khāte-raho</i>).	I will read while you go on with your eating.

¹ *Parhte-jā,^o* could be used here.

² *Parhte-jā,^o* could not be substituted here.

³ *Hāstā-jā* not idiomatic here.

⁴ Not *hāse-jā*.

⁵ *Parhtā jā,^ū* not so idiomatic.

Gārī mē yahā se Dillī tak sote-jā, o (or *sote chale-jā, o*). Go to sleep in the carriage till you reach Delhi.

Paṛhte-jā, o (or *paṛhe-jā, o*). Go on with your reading.

Tum jāte to ho magar is nazm ko bhī paṛhte-jā, o. Well, you are going, but go after reading these verses.

(3)—*So, e-jā, o*,
Sote-raho. { Go on with your sleep, resume your sleep (to one who has been awakened).

Pahre par wuh so so jātā thā. He kept on falling asleep on his beat (or during his watch).

So-jānā. To fall asleep.

So-rahnā. To go to sleep deliberately.

(c)—(1) Note the constructions with the following prepositions and *vide* also page 11, VII.

Be mere kahe hu, e, }
Be mere kahne ke. } Without my bidding.

Be larke (ke). Without the boy.

Ba-ghair¹ khā, e hu, e. }
Khā, e ba-ghair. } Without eating.

Ba-ghair khāne ke, }
Bilā 'uzr kiye hu, e, }
Bilā 'uzr karne ke. } Without making excuses.

Bilā 'uzr. Without excuse.

Us ba-ghair², }
Ba-ghair us ke. } Without him.

Ba-ghair² ijāzat (ke). Without permission.

¹ Or *ba-ghair khāne ke*. When *ba-ghair* is used with a verbal noun the *ke* is omitted.

² *Bi-ghair* with both an abstract and a concrete noun.

(2)— <i>Mujh pās</i> (vulg., vide L. 20 (e) Rem. II), <i>Mere pās</i> , <i>Pās mere</i>	} Near me.
--	------------

Pīth (ke) *pīchhe*. Behind the back of.

Hājat (ke) *muwāfiq*. Suitable to the needs of.

Pā,ō (ke) *tale*. Underfoot.

Nadī (ke) *pār*. Across the river.

Shahr (ke) *bāhar*. Outside the town.

Remark.—Note that the prepositions in (2) follow their noun in the examples given. If they precede their noun they govern the full genitive, as: *Bāhar shahr ke*.

(3)—*Hā* is a preposition signifying “at the abode of,” as: *Mere hā* (= the French *chez moi*) “at my house, or I have,” vide L. 20 (e) (1). Rightly or wrongly, *yahā* is frequently used for *hā*.

(d)—(1) Note the collocation in the following:—

(i) *Wahā ek ghār hai, bahut barā* “there is a cave there, very large”: the position of the adjective here gives great emphasis.

(ii) *Wahā ek ghār barā hai*: less emphatic.

(iii) *Wahā ek barā ghār hai*: least emphatic, i.e. not emphatic.

Remark.—*Khānā achchhā do* is more emphatic than *achchhā khānā do*. *Khāna do achchhā* is colloquial only.

(2)—(i) *Wuh dānā hai jo kabhī dhokhā nahī khātā* “he is a wise man who is never deceived.”

(ii) *Dānā wuh hai jo kabhī dhokhā nahī khātā* “wise is he who is never deceived, or he is wise, etc.: more emphatic.

(3)—Similarly in a relative sentence if the demonstrative clause is placed first, emphasis is laid on it, as: *Aur wuh hikmat jis se mīr-shikār ne baḥrī ko phā̃s-liyā mujh se bayān kī* “and the device by which the fowler snared the peregrine, he explained to me.” This is more emphatic than *aur mujh se bayān kiyā ki kis hikmat se mīr-shikār ne baḥrī ko phā̃s-liyā* “and he explained to me the device by which, etc.”

(4)—*Āj ek kulang kā ghol sir par hokar guzrā* “to-day a flock of common crane passed overhead.” This should be *āj kulang kā ek ghol* —. Such errors in collocation, though common, should not be imitated.

(e)—The verbs *hārnā* “to lose a game or battle,” *jītnā* “to conquer,” and *jānnā* “to give birth to,” do not take *ne*, as: *Wuh yih laṛkā jānī* “she gave birth to this boy.” Vide also I. 44 (e), and “Hind. St. Blocks.”

LESSON 64.

(a) Further examples of idiomatic Repetition :—

بُھو لے کا بُھوکا Still hungry as before.

مُورکھوں کا مُورکھے A very fool, a fool among fools.

اون لے بیچوں بیچ In their very midst.

اُتھے اُتھے میں تجھے ابھی مارتا ہوں¹ Up with you, I mean to kill you.

¹ Note the absence of the dot over *n* to indicate *Anuswār* or nasal *n* of Hindi. This nasal can only be so indicated when a final letter.

- تہماری کرپا^۱ کوئی کوئی پارے *Some few may gain your favour.*
- کچھ کچھ بہاں ہمیشہ اُٹھا کرتی ہے *Some little steam keeps constantly rising.*
- دکان دکان بھیکھ مانگنے لگا *He began to beg from shop to shop (from each shop).*
- دیس دیس کے راجا *Rajas of various countries.*
- بہ تین قسمیں^۲ کون کون سی ہیں؟ *What, are there three several kinds ?*
- تھوڑا تھوڑا ملکر بہت ہو جاتا ہے *Many a mickle makes a muckle.*
- اوس نے ایک ایک رنگ کی چار مچھلیاں پکڑیں *He caught four fish, one of each colour.*
- دودو گرے نکل آئے *They came out in twos, two by two.*
- اُن لکڑیوں کو الگ الگ کیا *He separated the sticks from one another.*
- بھروسے بھروسے میں تین مہینے ہو گئے *Eight months were passed in hoping on.*
- چلتے چلتے میں گھر پہنچا *Walking on and on, I reached home.*
- وہ جگہ بہت نزدیک تھی اس سے سب پیروں ہی پر چلے *The place was quite close, so they just went there on foot only.*

^۱ *Kṛipā*, S. and *kirpā* H. f.

^۲ Note the absence of the dot over *n* to indicate *Anuswār* or nasal *n* of Hindi. This nasal can only be so indicated when a final letter.

ہاتھوں ہاتھ In their very hands, *or* from hand to hand.

وہ سوتے کے سوتے رہ گئے They died, *just as they were* in their sleep.

اس مارا مار کے بعد After these repeated blows, blows on blows.

سُتھرے سُتھرے کپڑے Various ¹ nice clean clothes.¹

رات کی رات یہاں کاٹیں Let us stay here *just this* night.

کچھ نہ کچھ Something or other.

کچھ کا کچھ Something quite different.

کشتی دُوبتے دُوبتے دُوب گئی The boat sank *by degrees*.

پہرے والا پہرے پر سو سو جاتا تھا The watchman *kept on* falling asleep on his beat (or during his watch).

(b) Miscellaneous idioms :—

وہ بھوکوں (یا بھوک سے) مر گئے They died of hunger, were starved to death.

یہ کُٹا مرا جاتا ² ہے This dog is about to die.

وہ آیا جاتا ² ہے He is just coming.

جب کا تب At that very moment.

لاشوں کے گارنے دا بنے ³ کی فکر میں تھا He was deep in the thought of burying the corpses.

¹ Not "very clean clothes."

² Note this idiomatic use of *jānā* after a past participle.

³ A reiterative, *vide* L. 48 (d).

LESSON 65.

EXAMINATION QUESTIONS.

The following grammatical questions are based on mistakes actually made by pupils. The letters and numbers that follow the questions indicate where the answers are to be found.

(a) Correct the following :—

Yih kyā kitāb hai “what book is this?” L. 5 (b).

Maĩ ne bolā ki shor na kartā hū “I said that I was not making a noise.” L. 13 (c) (1) and L. 7 (c).

Barā ṣāhib āyā hai “the Deputy Commissioner (or other senior official) has come. L. 16 (d).

Larkā! merī bāt suno “boy! listen to me.” L. 13 (h).

Us ne kahne lagā ki chhoro mat “he said ‘don’t let it go.’” L. 18 (a).

Darakhtō par kawwe bahut kahte hāĩ “the crows are making a great noise in the trees.” L. 11 (a).

Barf pānī thandā kartā hai “Ice cools water.” L. 12 (e).

Bahuterī dūdh shakar maujūd hai “there is plenty of milk and sugar.” L. 20 (g).

Kaun yih kuttā hai “what dog is this?” L. 5 (b).

Wuh darakht ko chapḥā “he climbed the tree.” L. 11 (d).

Kaun wuh log hāĩ “who are those people?” L. 5 (b).

Ai quĩ! ek rūpiya ḥāẓir hai; le-lo “here, coolie, is one rupee; take it.” L. 9 (a).

Maĩ samjhā¹ ki ek jān-war dekhkar bhāgtā hai “I thought

¹ In modern Urdu the *ne* is omitted with *samajhnā* (but not of course with *samjhānā*).

that he was running away from some (wild) animal that he had seen.” L. 12 (e).

Sipāhī ne kahā ki Jarnel Ṣāhib hāẓir nahī hai “the sepoy said that the General ṣāhib was not at home.” L. 9 (a) and L. 16 (d).

Kisī do minit̄ mē ā,o “‘come in about two minutes’ time.” L. 8 (b) (1).

Ek naukar ko sāth le-ā,o “bring a servant with you.” L. 12 (c).

Us ne kis kutte ko bhej-diyā hai “what dog has he sent ?” L. 12 (d).

Mujh par bukhār charhā “I’ve got fever.” L. 11 (d).

Ka,ī āte haī “several (men) are coming.” L. 8 (b) (1).

Maī ne usko khā-chukā hai “I have finished it, eaten it up.” L. 15 (a).

In mē se ko,ī kharāb haī “some of these are bad.” L. 8 (b) (2).

Ghoṛe ne pakṛā,ī nahī diyā “the horse did not allow itself to be caught.” L. 22 (a).

Wuh to bahut barā ṣāhib haī “he is a big person, of high position.” L. 16 (d) (1), foot-note.

Farmān ‘Alī bhej-do “send Farman ‘Ali.” L. 12 (d) (2).

Ai chaudharī ! yih rūpiya quliyō mē bāt-lo “here, *chau-dharī*, go and divide this money amongst the coolies.” L. 22 (c) (1).

Maī ne us kā sāth diyā “I accompanied him.” L. 22 (a).

Maī us ke pās kabhī kabhī jātā “I go and see him occasionally.” L. 18 (e).

In kitābō ko tum ko parhnā chāhiye “you must read these books.” L. 12 (f).

Maĩ ne āne na pāyā thā “I was not allowed to come.” L. 18 (a).

Us ko ek ṣāḥib ne mujh ko dī “some ṣāḥib gave it to me.” L. 12 (f) and L. 13 (a).

Wuh kiśi mem-ṣāḥib ne mujhe diyā “some English lady gave it to me.” L. 12 (g).

Wuh us ko andar āne diyā “he let him enter.” L. 18 (a).

Maĩ to jāne nahī saktā “well, I can’t go.” L. 18 (f).

Ghore ko jā,o “go to the horse.” L. 20 (f).

Maĩ ne bahut hī āsānī se us ko nikāl-chhorā “I expelled him with the utmost ease.” L. 23 (g).

Wuh jāne chāhtā hai “he wishes to go.” L. 20 (b).

Dūr se masjid ke manār ne dikhāī dī “the minaret of the mosque was seen from a distance.” L. 22 (a) and L. 13 (c) (4).

Jaj ṣāḥib barā ‘ādil hai; kabhī kabhī qaydiyō ko mār-baithtā hai “the (English) judge is very just; sometimes he flogs prisoners. L. 16 (d) (1), foot-note and L. 23 (a) (1).

Maĩ ne chal-diyā “I went right off.” L. 22 (a).

Yih kuttā bahut kālā-sā hai “this dog is very black.” L. 28 (c).

Yih pattā kis se kutte kā hai “to which dog does this collar belong?” L. 28 (d).

Maĩ ne jhuk-kar salām kar-mārā “I made a profound obeisance, I bowed low.” L. 23 (b).

Maĩ ne us kā sāth ho-liyā “I accompanied him.” L. 22 (a), foot-note.

Maĩ roz roz is ko kar-rahā hũ "I do this every day." L. 23 (d) (3).

Āj ham ne hamāre bāp ko dekhā hai "I saw my father to-day." L. 27 (a).

Maĩ ne us ko khā-gayā "I ate it up." L. 22 (f) foot-note.

Larkī nahr mē kūdī aur jān būjhkar dūbkar marī "the girl jumped into the canal, and drowned herself." L. 23 (c) (1).

Āp kyā kahte ho "what is Your Honour saying?" L. 31 (a) (b).

Maĩ Khudā kā barā mamnūn hũ "thanks to God." L. 32 (f).

Pāch ghorā maujūd hai "there are five horses present." L. 32 (g) (1).

Maĩ wahā jāne kā "I intend to go there." L. 32 (e).

Maĩ jān būjh-kar yahā so-jātā hũ "I sleep here on purpose." L. 23 (d) (1).

Mere kam-bakht kā pūchhne-wālā kaun hai "who is there who cares what becomes of unfortunate me?" L. 28 (h).

Arī Farmān 'Alī, dekho, tātū rassī toṭkar bach-gayā hai "O Farman 'Ali, look! the pony has broken loose." L. 32 (b) and L. 36 (i) and foot-note.

Huzūr kahā jāte ho "whither is Your Honour going?" L. 31 (a) (b).

Pāch rās¹ ghorē maujūd thā "there were five 'head' of horse there." L. 32 (g) (1).

Jab wuh ātā hai mujhe khabar do "tell me when he arrives." L. 35 (g).

¹ *Rās* m., for Ar. *rās* رأس "head." *Rās* f., H. "rein."

Sā, is se kah-do ki yahā ā, o “order the sais to come here.”
L. 36 (e) and foot-note.

Tumhārā bāp bukhār kī ba-daulat mar-gayā “your father died from fever.” L. 60 (d) (2) and foot-note and Appendix B (b) (5).

Jāte waqt har ek ko milkar rukhṣat hu, ā “I said good-bye to every one and took my leave.” L. 28 (i).

Ittifāq^{an} merī gum hu, ī kitāb mujh se rāste mē milī “I chanced to find my book on the road. L. 28 (i).

(b)—Translate :—

(1) He allowed him to enter (L. 18a). Years passed away (L. 33h). A diamond on his finger (L. 40d). Heaps of rupees (L. 33b). I was not allowed to enter (L. 18b). Thousands of people (L. 33b). Fill the ditch with water (L. 40d). *Maī wahā jāne ko hū* (L. 54g). It is a long time since I saw you. L. 61 (a).

(c)—Grammatical questions :—

How would you remove the ambiguity in *Āp kab tashrif lā, ēge?* L. 36 (f).

In what circumstances can the subject of a passive verb be in the accusative? L. 47 (c).

What are the peculiarities about *Mujh se is pahār par charhā nahī jatā?* L. 47 (d) (1) and (2).

Instead of the grammatical passive what are generally used? L. 47 (b).

Give examples of the ‘meaningless appositive.’ L. 48 (c).

What are Reiteratives? Give examples. L. 48 (d).

What is the signification of the negative *na* at the end of a sentence? L. 43 (a).

Give examples of intensive adjectives. L. 48 (b) (2) and L. 3 (a).

What is the difference between *chūnki* and *kyūki* in construction ? L. 52 (a).

How is the agent of the passive expressed ? L. 47 (a) (2) and (d) (1) (2).

What are the transitives of *tūtnā*, *phaṭnā*, and *phūtnā* ? L. 44 (c) (2) and pp. 162 and 164.

Construct sentences illustrating how 'as soon as'; 'no matter how'; 'even though'; and 'rather than,' are expressed in Hindustani. LL. 50 and 51, and L. 60 (g).

Give the transitives and causals of *sonā*, *bhīgnā*, *leṭnā*, *dhulnā*, *palnā*, *lānā*, *sīnā*, *biknā*, *lenā*, *denā*. L. 44.

How do you express "to sell to a person" ? P. 162.

How is per cent expressed ? L. 45 (e) and Appendix A (g).

Give examples of verbs that are either transitive or intransitive. If in doubt as to whether a verb requires *ne* or not, how would you get out of the difficulty ? L. 44 (e) and L. 64 (e).

Can intransitives have a passive voice ? L. 47 (d) and foot-note.

What is the difference in construction with *jab tak* when it means "until" and when it means "whilst" ?

Give examples of apposition with a noun of number, measure, etc. L. 61 (f).

Give sentences illustrating the construction with the verbs *hārnā* and *ṛitnā*. L. 63 (e).

Give examples of participles used as nouns. L. 54 (j).

What is the meaning of *jab jākar*. L. 57 (c).

What is the difference between *balki* and *lekin* or *magar*, etc. ? L. 60 (c).

Illustrate by examples how the participles are constructed when repeated. L. 48 (a) (5) and p. 77, foot-note (2), and Ex. on p. 245 and in L. 49.

Give an example of a nominative absolute before a relative pronoun. L. 61 (e).

Give an example of a transitive past participle used to express state. L. 55 (d) (1) (2).

How is the antecedent to a relative clause made emphatic ? L. 63 (d) (2).

What are the plurals of *bū* "scent"; *jorū* "wife"; *dhu,ā* "smoke"; *rājā* "raja"; *pitā* "father"; *mālā* "mother"; *burhiyā* "old woman." L. 59 (c) (7) and L. 53.

How are the present and past participles constructed, when they refer neither to the subject nor the object ?

Mention a few feminine prepositions. What is the construction with these ? L. 60 (d) (1) and (2).

What is the signification of an inflected past participle prefixed to *ḍālānā*, *denā*, *lenā*, and *jānā* ? L. 63 (a) and (b).

Write a short note on the use of the infinitive and illustrate by examples. L. 54 (a).

Parse the sentence *mujhe kahī jānā hai*. L. 54 (e).

What is the exception to the rule that the adjective agrees with its noun ? L. 54 (d).

Give examples of the various meanings of the verbal noun of agency L. 57 (b) and L. 54 (g).

When are *jab* and *jab tak* followed by a past tense ? L. 61 (b).

What is the nom. plural of *jagah* "place" ? L. 53 (k).

What are the constructions used with the adverbial participle ? Illustrate by examples. L. 59 (d).

Give an example of an adjective, a substantive, and a participle used for an adverb. L. 61 (c) (1) and (3), and pp. 10 and 11, and L. 18 (d) (2).

When can the substantive verb in a sentence be omitted ? L. 18 (e).

Is *tak* always a post-position ? L. 60 (b).

What are the nom. and gen. plural of *ga,õ* "village" and of *gā,e* "cow," and *rā,e* or *rāy* "opinion" ? L. 59 (c) (12) and (10) and foot-note (2).

Give one or two examples of everyday euphemisms in Hindustani. Appendix B (b) (1) and (c).

When does the Muslim day begin ? App. B (a).

Give one or two examples of Arabic broken plurals used in colloquial.

Give examples of common colloquial words on the measures *فَاعِل* ; *مَفْعُول* ; *تَفْعِيل* .

What are the measures of *مَعْلَم* and *مَعْلَم* and what do these words mean ?

APPENDIX A.

NUMERALS.

CARDINAL NUMBERS.

(a)—	19 <i>unīs</i>
1 <i>ek</i>	20 <i>bīs</i>
2 <i>do</i>	21 <i>ikkīs</i>
3 <i>tīn</i>	22 <i>bā,īs</i>
4 <i>chār</i>	23 <i>te,īs</i>
5 <i>pāch</i>	24 <i>chaubīs</i>
6 <i>chha</i> or <i>chhe</i>	25 <i>pachīs</i>
7 <i>sāt</i>	26 <i>chhabbīs</i>
8 <i>āṭh</i>	27 <i>satā,īs</i>
9 <i>nau</i>	28 <i>aṭhā,īs</i>
10 <i>das</i>	29 <i>untīs</i>
11 <i>gyārah</i>	30 <i>tīs</i>
12 <i>bārah</i>	31 <i>iktīs</i>
13 <i>terah</i>	32 <i>battīs</i>
14 <i>chaudah</i>	33 <i>tetīs</i> or <i>taītīs</i> .
15 <i>pandrah</i>	34 <i>chaūtīs</i>
16 <i>solah</i>	35 <i>pañtīs</i>
17 <i>satrah</i>	36 <i>chhattīs</i>
18 <i>aṭṭhārah</i>	37 <i>saītīs</i>

- | | |
|--|---------------------------------------|
| 38 <i>aṭhṭīs</i> or <i>aṭīs</i> | 64 <i>chausath</i> or <i>chaṛsath</i> |
| 39 <i>untālīs</i> or <i>unchālīs</i> | 65 <i>pañsath</i> |
| 40 <i>chālīs</i> | 66 <i>chhiyāsath</i> |
| 41 <i>iktālīs</i> | 67 <i>sarsath</i> |
| 42 <i>bayālīs</i> | 68 <i>aṭhsath</i> or <i>aṛsath</i> |
| 43 <i>tetālīs</i> or <i>taṭṭālīs</i> | 69 <i>unhattar</i> |
| 44 <i>chau,ālīs</i> or <i>chawālīs</i> | 70 <i>sattar</i> |
| 45 <i>pañtālīs</i> . | 71 <i>ikhattar</i> |
| 46 <i>chhiyālīs</i> | 72 <i>bahattar</i> |
| 47 <i>saṭṭālīs</i> | 73 <i>tihattar</i> |
| 48 <i>aṭhtālīs</i> or <i>aṛtālīs</i> | 74 <i>chauhattar</i> |
| 49 <i>unchās</i> | 75 <i>pachhattar</i> |
| 50 <i>pachās</i> | 76 <i>chhahattar</i> |
| 51 <i>ikāwan</i> | 77 <i>sathattar</i> |
| 52 <i>bāwan</i> | 78 <i>aṭhattar</i> |
| 53 <i>tirpan</i> | 79 <i>unāsī</i> |
| 54 <i>chawwan</i> | 80 <i>assī</i> |
| 55 <i>pachpan</i> | 81 <i>ikāsī</i> |
| 56 <i>chhappan</i> | 82 <i>biyāsī</i> or <i>birāsī</i> |
| 57 <i>sattāwan</i> | 83 <i>tirāsī</i> |
| 58 <i>aṭhāwan</i> or <i>aṭṭhāwan</i> | 84 <i>chaurāsī</i> |
| 59 <i>unsat</i> | 85 <i>pachāsī</i> |
| 60 <i>sāth</i> | 86 <i>chhiyāsī</i> |
| 61 <i>iksath</i> | 87 <i>satāsī</i> |
| 62 <i>bāsath</i> | 88 <i>aṭhāsī</i> |
| 63 <i>tirsath</i> or <i>tresath</i> | 89 <i>nawāsī</i> |

90 <i>nawwe</i>	95 <i>pachānwe</i>
91 <i>ikānwe</i> or <i>ikānawwe</i>	96 <i>chhiyānwe</i>
92 <i>bānwe</i> or <i>birānawwe</i>	97 <i>sattānwe</i>
93 <i>tirānwe</i> or <i>tirānawwe</i>	98 <i>aṭṭhānwe</i>
94 <i>chaurānwe</i>	99 <i>ninānawe</i> or <i>ninnānwe</i>

Sau or *sai*, a hundred ; *hazār*, a thousand ; *lākh* a hundred thousand ; *karor*, a hundred *lakhs*, or ten millions.

(b)—Above a hundred, the numbers proceed regularly thus,—*ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār āṭh sau aṭhālīs*, or *aṭṭhārah sau aṭhālīs*, 1848 ; *ek hazār do sau paīsath* or *bārah sau paīsath* 1265.

(c)—The ordinal numbers, from the seventh upwards, are regularly formed by adding the terminations *wā* nom. sing. masc. ; *wē* nom. pl. masc. for respect and oblique cases sing. ; or *wī* fem. sing. or pl. The first four of the ordinals are *pahlā* “first” ; *dūsarā* “second” ; *tīsarā* “third” ; and *chauthā* “fourth” ; then *pāch-wā*, *-wē*, *-wī* “fifth” is quite regular ; but *chhathā*, *chhathā* or *chhatwā* “sixth.” After this they all follow the rule, as : *āṭhwā* “eighth,” *daswā*, “tenth,” and so on. *Vide* L. 53 (c) (2). The Persian ordinals are also used, as : *duwum* “second” ; *siwum* “third,” etc., etc.

(d)—(1) The cardinals, especially the tens, may be used as collectives, as : *chār bīs* “four twenties.” They may be used in the formative plural, as : *donō* “both,” *tīnō* “all three” ; *āṭhō āṭh* “the whole eight of them.” *Vide* also L. 32 (h).

(2)—The following are used as collectives in the same sense as we say “a dozen,” “a score” ; viz. *gandā* “a four” ; *gāhī* “a five” ; *korī*, or *bīsī* “a score” ; *battīsī* “an aggregate of thirty-two” ; *chālīsā* “a forty” ; *saikṛā* “a hundred.”

(e)—The fractional numbers are :—

<i>pā</i> , ० or <i>chauth</i> , or <i>chau-</i>	<i>paun</i> or <i>paune</i>	..	$\frac{3}{4}$
<i>thā</i> , १ $\frac{1}{4}$	<i>sawā</i> .. .. .	..	$1\frac{1}{4}$
<i>tihā</i> , २ $\frac{1}{3}$	<i>ḍeṛh</i> .. .. .	..	$1\frac{1}{2}$
<i>ādihā</i> $\frac{1}{2}$	<i>ḍhā</i> , ३ or <i>aṛhā</i> , ३	..	$2\frac{1}{2}$

Paune prefixed to a number denotes one quarter *minus*, as : *paune do*, $1\frac{3}{4}$. *Sawā* denotes a quarter added, as : *sawā do*, $2\frac{1}{4}$. *Sārhe* denotes a half added, as : *sārhe tīn*, $3\frac{1}{2}$. *Ḍeṛh*, $1\frac{1}{2}$, and *ḍhā*, ३ or *aṛhā*, ३, $2\frac{1}{2}$, etc., denote multiplication, as : *ḍeṛh-sau* 150 ; *aṛhā*, ३ *hazār*, 2,500 ; *ḍeṛh rūpiya*, “one rupee eight annas, $1\frac{1}{2}$ rupees.”

(2)—The Arabic fractions up to “a tenth” are used by the educated, especially *ḡulḡ*, m. “a third”; *rub*, m. “a fourth”; *khums* m. “a fifth.” “A half” is *niṣf*, m.

(f)—The Hindus were the inventors of the ten numerical figures of arithmetic. From India, the invention found its way to the Arabs. The following are the three varieties of the ten ciphers :—

European	.. 1	2	3	4	5	6	7	8	9	10
Arabian	.. ١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
Hindu	.. १	२	३	४	५	६	७	८	९	१०

These ciphers are *all* read from left to right.

(g)—“Per cent” is expressed thus : *Pāch rupai saikṛā* (and *sau ke pīchhe pāch*), or *fī ṣad* (or *ṣadī*) *pāch* “five per cent.” *Vide* also L. 45 (e).

(h)—(1) Multiplicatives are : (i) *Do-gunā* (contrac. *du-gunā*, *dugnā*, and *dūnā*) m., and *do-gunī*, etc., fem., “two-fold”; *tī-gunā*, m., *tī-gunī*, f., “three-fold”; *chau-gunā* or *chār-gunā* “four-fold,” etc., etc. (ii) *Ekahrā*, m., and *ekahrī*,

f., "single"; *dohrā*, m., "double, two-fold," etc., etc.; *tihṛā*, m., "triple, three-fold," etc., etc.

(2) The Persian multiplicatives are also used. These are formed by adding *tā*, *gāna* and *chand*, as : *yak-tā* "single"; *du-tā* "double"; *yagāna* "single"; *du-gāna* "double"; *du-chand* "two-fold"; *si-chand* "three-fold," etc., etc.

(i)—Numeral adverbs are : *Yak-bār* or *yak-bāra* "once"; *du-bār* or *du-bāra* (دُوبَار) "twice," etc. Also *yak naubat*, *yak dafa* or *yak martaba* "once"; *du-naubat* "twice," etc., etc.

(j)—The following are the days of the week :—

Urdū.	Hindī.
<i>Itwār.</i>	<i>Itwār.</i>
<i>Pīr</i> or <i>Sombār.</i>	<i>Som-vār.</i>
<i>Māgal.</i>	<i>Māgal-vār.</i>
<i>Budh.</i>	<i>Budh-vār.</i>
<i>Jum'a-rāt.</i>	<i>Brihaspat-vār.</i>
<i>Jum'a.</i>	<i>Shukr-vār.</i>
<i>Sanīchar</i> or <i>hafta.</i>	<i>Shanīchar.</i>

The Muslim year is lunar, consisting of 12 lunar months or about 354 days, therefore a given festival falls each year about 11 days earlier than in the previous year. The months consist of 30 and 29 days alternately; but sometimes two consecutive months have both 30 or 29 days.

(k)—Names of the Arabic months. Days.

1. <i>Muḥarram</i>	..	..	..	30
2. <i>Ṣafar</i>	..	..	..	29
3. <i>Rabī'u-l-Awwal</i>	..	..	..	30
4. <i>Rabī'u-ṣ-Ṣānī</i>	..	..	..	29
5. <i>Jumāda-l-Awwal</i>	..	..	..	30

Days.

6.	<i>Jumāda-ʿs-Sānī</i>	..	..	..	29
7.	<i>Rajab</i>	..	..	..	30
8.	<i>Shaʿbān</i>	..	..	..	29
9.	<i>Ramazān</i>	..	..	..	30
10.	<i>Shawwāl</i>	..	..	..	29
11.	<i>Zi qaʿdah</i>	..	..	..	30
12.	<i>Zi hijjah</i>	..	..	..	29

For mercantile and agricultural purposes the Hindi or the English months are used.

The Hindu *solar* year consists of 12 solar months or 365 days. Six of the months may vary in length by a day.

Festivals are calculated by *lunar* months, which are given the same names as the solar months. To recover the loss of 11-12 days in each year, an intercalary month (*malmās*) is inserted after $2\frac{1}{2}$ years.

(l)—The names of the Hindi months.

<i>Baisākh</i>	(April-May)	..	31
<i>Jeth</i>	(May-June)	..	31-32
<i>Asārh</i>	(June-July)	..	32
<i>Sāvan</i>	(July-August)	..	31-32
<i>Bhādō</i>	(August-September)	..	31-32
<i>Āsin</i> or <i>Ku,ār</i>	(September-October)	..	30-31
<i>Kātik</i> or <i>kārtik</i>	(October-November)	..	30
<i>Aghan</i>	(November-December)	..	29
<i>Pūs</i>	(December-January)	..	29-30
<i>Māgh</i>	(January-February)	..	29-30
<i>Phāgun</i>	(February-March)	..	30
<i>Chait</i>	(March-April)	..	30

APPENDIX B.

(a)—(1) Hindus consider that the day begins at sunrise. Muslims, like Jews, consider that the day begins at sunset. "The world was dark before it was light," they say, "and so the night should precede the day." In countries under Muslim rule, the watch is set daily at sunset, which is 12 o'clock. Consequently an Englishman's Thursday night is a Muslim's Friday night, a point to be remembered when taking evidence. As Muslims in India use both the English and Muslim systems, misunderstandings, even amongst Muslims themselves, are not infrequent. The night lasts till dawn: 3 A.M. is *rāt ke tīn bajē*.

(2) *Sanīchar ko shām ke waqt* "Saturday evening," (English computation); but *Sanīchar kī rāt* is ambiguous, and may signify either Friday or Saturday night.

(3) In Persian constructions, the computation is Muslim only, thus: *Shab-i Shamba* "Friday (not Saturday) night."

(b)—(1) Indians, partly from politeness, partly from superstition, are fond of euphemisms. Thus, a sweeper is styled in address *Mihtar*¹ and *Jam'-dār*; a barber, a tailor, and a cook, *Khalīfa* or Caliph; a bearer, *Sardār*; a water-carrier, *Bihishtī* and *Jam'-dār*; a muslim beggar, *Shāh Ṣāhib*; a Hindu beggar *Sāṭī* and *Dātā*; a muslim lady's maid *Mugh-lānī*²; ink is *raushnā*.

¹ *Mihtar*, lit. "greater," and also "prince."

² A maid-servant that looks after tobacco, *pān*, and dresses the hair.

(2) To say "close the shop" would be inauspicious: the shop might be closed for ever. Thus the verb in such cases is auspiciously *barhānā* "to increase," as: *Dūd̥h barhānā* "to wean"; *khānā barhānā* "to remove the table-cloth, etc." The word *marnā* is not used of respectable individuals except by the vulgar; *vide* foot-note 1, page 263.

(3) Before praising anything belonging to another person it is usual for Muslims to say *Chashm-i bad dūr* "far be the evil eye," or *Māshā' Allāh*, lit. "as God wills," while Hindus say *Ishwar burī nazar se bachā, e.*

(4) When introducing any unpleasant topic, it is usual, to indicate that present company is excepted, to say, "May this happen to your enemies," or "May this be far from you," or *Khudā na-khṇāsta* "God forbid."

(5) It is impolite to use such words as *andhā* "blind," *marnā* "to die" to any respectable man's face, even if he be a servant, either with reference to himself or his relations: say *ākhō se mā'zūr*, or *baṣīr* or *nā-binā* for "blind," and *qazarnā*, etc. for "to die" before people's faces.

(c)—Examples of the above are:—

I hear you have been ill (lit. *Sunā hai ki āp ke dushman*
I heard your enemies were *bīmār* the.
ill).

May it fall to the lot of your *Nasīb-i dushmanān, āp is se*
enemies—I hope you won't *bīmār na-parē.*
get ill from this.

To put out the lamp. *Chirāgh gul karnā* (seldom
bujhānā "to extinguish)."

Bird-catcher. *Mīr-shikār.*

Blind man. *Baṣīr* (lit. one that sees).

Blind man.	<i>Hāfiẓ</i> (<i>lit.</i> one that has committed the Quran to memory).
Sweeper.	<i>Halāl-khor</i> (<i>lit.</i> eater of what is lawful).
Pig.	<i>Nā-pāk jānwar</i> (to avoid saying <i>sū,ar</i>).
The Quran.	<i>Baqī chīz</i> ; vulgar (too holy to be named).
Far be it from thee, I am dying for love of thee.	<i>Āp kī jān se dūr, māī āp par martā hū</i> (lover to mistress).
God is kind (<i>i.e.</i> , and he will give you)—(polite refusal to a beggar).	<i>Allāh karīm hai</i> (Muslims).
Forgive me (polite refusal to a beggar—Hindu).	<i>Chhamā karo</i> (Hindus).
Forgive me (polite refusal to a beggar—Muslim).	<i>Mu'āf karo</i> (Muslims).
There is nothing in the house (<i>lit.</i> there is prosperity in the house; a Muslim refusal to a beggar).	<i>Ghar mē barakat hai</i> (to a beggar).
There is prosperity (=I have nothing in my pocket; a Muslim refusal to a beggar).	<i>Barakat hai.</i>
Friday and Thursday are days for <i>Pīrs</i> to show miracles; (cry of beggars on Thursdays and Fridays).	<i>Jum'a,¹ Jum'a-rāt pīrō kī karāmāt.</i>

¹ Friday, named first as it is the greater day.

- The eighth month of pregnancy (*lit.* the unnumbered month; if mentioned the child will be born prematurely).
- If—which God forbid—you die, who will look after these children ?
- I hope you will be made a Deputy Magistrate.
- Thanks, I hope so; (reply to above).
- An-ginā mahīna ; (is 'aurat ko an-ginā lagā hai).*
- Khudā na-khīpāsta agar āp na-rahe¹ to in bachchō kī kaun parwarish karegā ?*
- Agar āp Dīptī ho-jā,ē to mujhe barī khushī ho.²*
- Tumhāre mūh mē ghī shakar.*

¹ The word *marnā* is generally used only by the vulgar, except for the death of animals. When speaking generally, *marnā* may be used as, *Is shahr mē t̄ā'ūn se do sau ādmī mare*; but *talaḥ hu,e* or *halāk hu,e* would be better. *Rahe* preterite for a future condition.

² *Hogī*, if he *knew* he was going to be a *Dīptī*.

APPENDIX C.

VOCABULARY OF ADDITIONAL USEFUL WORDS.

1. Address; dwelling-place; certainty; proper order. *Ṭhikānā*, m.; *ṭhikāne lagnā* (to be successful; to be finished); *ṭhikāne lagānā* (to kill, *ironical*).
2. Advertisement. *Ishṭihār*, m. (*k.*).
3. Agree. *Hā mē hā milānā* (to agree sycophantly, to say ditto to).
4. Albino; *vide* Leprosy. *Gorā charkā rang*.
5. Amusing. ‘*Vide*’ No. 150.
6. Annoyed. *Bigarnā* (to be spoiled, go bad; also to get annoyed).
7. Anonymous. *Gum-nām*, adj.
8. Appreciated, to be. *Dād pānā*.
9. Authority. *Hukm i bālā* (higher authority).
10. Authority; certificate, commission, etc. *Sanad*, f.
11. Avoidance; diet in sickness. *Parhez*, m. (*k.*) (of people or things).
12. Awkward. *Vide* Clumsy.
13. Benefit, advantage: interest on money; *vide* Interest. *Fā,ida (bakḥshnā)*.

14. Bird-catcher. *Chirī-mār* (Hindu).
15. Blind. *Kānā* (blind in one eye); *andhā* (in both). *Vide pp. 261-2.*
16. Blue. *Āsmānī*, adj. (sky blue); *nīlā* (dark blue); *fīroza, ī* (turquoise blue); *lājawardī* (colour of lapis lazuli)
17. Bond (promissory note); *Tamassuk*, m.
vide Deed.
18. Borrow. *‘Āriyat lenā* (a thing); *qarṣ lenā* (money); *vide Lend.*
19. Brisk; trade is brisk. *Bāzār barā garm hai.*
20. Broker, any go-between. *Dallāl*, m.
21. Cajoled, to be. *Kisī kī bātō* (or *dam*) *mē ā-jānā.*
22. Caricature. *Kisī kā khāka uṛānā.*
23. Caste-fellowship; relationship. *Barādarī*, f.
24. Change (money). *Parchūn* (in Panjab); *khurda* m. (small change including pice); *rezgī*, f. or *rezgārī* (small silver bits).
25. Clumsy, ill-shaped, awkward in appearance or actions (of things, animals, men). *Bhaddā* (*vide Rough*).
26. Complaint. *Tangī kī shikāyat karnā* (complain of hard times).
27. Confidant. *Rāz-dār* P.; *bhedū* H. (rare).

28. Connive. *Chashm-poshī*, k. (overlook ; in a good or bad sense) ; *Khudā dunyā mē zālīmō ko dhīl* (f.) *detā haī*. *Vide* Slack.
29. Curse. *La'nat*, f. (from God) ; *bad-dū'ā*, f. (from man).
30. Cut. *Qalam* k. (cut off with one blow ; also trim a tree or hedge).
31. Cutting. *Vide* Seedling.
32. Dare, have the courage to. *Himmat bādhnā* or *karnā*, tr.
33. Day. *Shabāna-roz* (24 hours) ; *do shābāna-roz* (2 days and 2 nights or 48 hours).
34. Deed. *Iqrār-nāma*, m. (any written contract or agreement).
- Deed. *Rāzī-nāma*, m. (deed of compromise).
35. Defective ; imperfect ; hence unserviceable. *Nāqis*, adj.
36. Desist. *Bāz ānā* (from a thing begun) ; *bāz rahnā* (to avoid doing a thing).
37. Detour. *Pher*, m., or *chakkar*, m., (*khānā*).
38. Dilemma. *Vide* Perplexed.

39. Dismiss. *Rukḥṣat*, f. (*k.*) (dismiss from service; see a friend off; to start): *rukḥṣat* (*d*) (to grant leave or permission to).
40. Dodge. *Hikmat*, f.
41. Dress. *Darbārī kāprē* (full dress).
42. Education, instruction. *Ta'lim*, f. (*d.*).
43. Enlistment. *Bhartī* (*k.*); *bhartī kī chīz* (stuffing, filling up; anything to fill up space in packing).
44. Error. *Chūk* f., or *bhūl-chūk*, f.
45. Err, to *Chūknā*; *chāl chūknā* (to make a false move).
46. Esteemed, held in esteem. *'Izzat-wālā*, adj. (of persons).
47. Estimate; measurement; amount; degree; conjecture; guess; proportion. *Andāz*, m. (*k.*).
48. Exercise one's ingenuity. *'Aql daurānā*.
49. Extinguished, to be *Bujh-jānā*; (but *būjhnā* solve a riddle; guess a person's meaning).
50. Faithless. *Be-wafā* (in affection).
- Faithless. *Namak-ḥarām* (in service).
51. Flood. *Tuḡhyānī*, f.; *sailāb*, m.
52. Fog. *Kuhāsā*, m.; *kuhr*, m.; *kuhrā*.

53. Fool, to play. *Vide* No. 150.
54. Forget. *Bhūlnā* (without *ne*).
55. Forgive, pardon ; give ; grant (to inferior). *Bakhshnā*.
56. Forgiveness, pardon ; tip in money. *Bakhshish*, f.
57. Fortune ; if fortune favours me. *Agar merī qismat laṛegī to—*
58. Fun. *Vide* Mischief.
59. Gentleman. *Bhalā-mānus*, m.
60. Graft. *Paiwand*, lit. a joint ; *vide* 'Seedling' ; (*paiwand-i zamī honā*, or *zamīn kā pawand honā* "to be razed to the ground").
61. Gratis ; uselessly ; *vide* wrongfully. *Muft*, adv.
62. Greeting. *Salām* or *taslim* (k.) ; *salām-i niyāz* (k.), humble greeting ; *bandagī* (k.) (properly Hindus only).
63. Guess. *Vide* under Extinguished.
64. Hate. *Nafrat*, f. (k.).
65. Heat. *Vide* Twist.
66. Hideous. *Darāwnā*, adj.
67. Holiday. *Ta'īl*, f.
68. Interest on money. *Sūd*, m. (but *be-sūd* = *be-fāida*).

Interest ; influence.	<i>Wasīla</i> , m. (<i>lit.</i> means interest, influence) ; <i>sa'y sifārish se</i> (by recommendation, by interest).
69. Interference.	<i>Dakhl</i> , m. ; <i>dast-andāzī</i> , f.
70. Introduce me, please.	<i>Merī taqrīb</i> ¹ <i>kījiye</i> .
71. Irrigate.	<i>Serāb k.</i> (but <i>sailāb</i> , flood).
72. Jibbing, adj.	<i>Aryal</i> .
73. Lazy.	<i>Sust</i> ; <i>aḥdī</i> .
74. Lasting, enduring.	<i>Pāy-dār</i> .
75. Leave.	<i>De-jānā</i> (leave an article personally at a house) ; <i>chhoṛ-jānā</i> (to leave and go ; <i>wuh mar-gayā āur do bete chhoṛ-gayā</i>).
76. Lend, to.	<i>Qarṛ</i> , d. ; (with <i>lenā</i> "to borrow").
77. Leper.	<i>Koṛhī</i> , m.
78. Leprosy.	<i>Koṛh</i> , m. (black) ; <i>charak</i> (white).
79. Loaf.	<i>Ek rotī</i> ; <i>nahī se hā bhalī</i> (= half a loaf better than no bread).
80. Lose any game.	<i>Bāzī hārṇā</i> , (no <i>ne</i>).
81. Lucky, he has the Devil's own luck (spoken disparagingly).	<i>Qismat kā sāṇḍ hai</i> , or <i>dhanī hai</i> .

¹ *Taqrīb*, f., *lit.* to make near, making near.

82. Make. *Do mīl kā [fāṣila¹] ek kos hotā hai; chār pā, o kā [wazn¹] ek ser hotā hai.*
83. March off (a person, holding him by the neck). *(Kisī ko) gardaniyā denā.*
84. Mason. *Rāj-mistrī, m.*
85. Match, to. *Yih taṣwīrē sab sawāl o jawāb hāi (these pictures are opposite each other and match); ghore kī sirf peshānī par sitāra hai; aur bāqī badan mē us kā jawāb nahī (the only white on the horse is a star; on the rest of its body there is no white).*
86. Mischief. *Sharārat se (through mischief, in fun).*
87. Mist rises from the ground. *Zamīn se bukhār ūṭhtā hai.*
88. Move. *Vide Err.*
89. Mutiny, perfidy, etc. *Ghadr, m. (k.).*
90. Narrow. *Vide Wide.*
91. Native; country-made. *Desī, adj.*
92. Nature. *Tabīʿat, f.*
93. Nervous, to be; lose one's head; to feel anxious; be perplexed. *Ghabrānā, intr.*

¹ Understood.

94. Nervousness ; anxiety ; *Ghabrāhaṭ*, f.
perplexity ; upset.
95. New, unused (of cloth or *Korā*.
earthenware) ; *also* a
new hand.
96. Obstinacy, 'cussedness' ; *Zidd (k) : ziddī*, adj.
enmity ; antonym.
97. Obstinacy. *Haṭ dharmī*, f. ; *haṭ-dharam*,
adj. (not acknowledging
oneself to be in the wrong ;
=*wuh apnī bāt kī pachh
kartā hai*).
98. Obstinate, proud. *Magrā*, adj.
99. Occasionally, *by accident*, *Bhūle-bhaṭke*, adv.
casually.
100. Open ; uncover ; unlock ; *Kholnā*, tr.
reveal ; untie.
101. Orders. —*ke mā taḥt* (under the orders
of—).
102. Packet. *Pulandā* ; *pārsal*, m. ; *pākaṭ*,
m.
103. Path. *Pag-ḍandī*, f. (narrow foot-
path ; a short cut is *chhoṭā
rāsta*).
104. Peel, to (fruit, etc.). *Chhilkā utārnā*.
105. Premission, *vide also Dis-* *Ijāzat*, f. (d).
miss.
106. Perplexed, uncertain *Shash-o-panj*¹ *mē honā* ;
what to do. *shash-o-panj*, m. (dilemma).

¹ *Shash-o-panj*, P. "six and five."

107. Private. *Vide Secret.*
108. Planned, to be. *Tajwīz honā.*
109. Possible ; if possible then—. *Agar bane to—.*
110. Precedent (in law). *Nazīr (in law).*
111. Prompt, to ; educate, instruct. *Ta'lim denā.*
112. Railing. *Jāglā, m.*
113. Razed. *Vide Graft.*
114. Regret. *Afsos m., P. ; pashemānī, f., P., pachtāwā, H. ; (in the Punjab armān,¹ m.)*
115. Repeat, to utter a thing over and over again. *Ratnā, tr.*
116. Right-hand. *Sīdhā-hāth.*
117. Rude, rough (of artificial things). *Angarh.*
118. Save (money). *Pas-andāz, k. (money) ; bachā-rakhnā (general ; of money, food, etc., etc.).*
119. Scholarship, stipend. *Wazīfa, m.*
120. Screw ; twist ; grudge. *Pech, m. ; (pech-dār twisted ; having a screw ; intricate ; complicated ; with many turns).*
121. Search. *Talāsh, (k.).*

¹ In Urdu *armān*, m. is "longing" and not "regret."

122. Season. *Jārō kā¹—garmiyō kā¹—bahārō¹ kā mausam* (the season of winter, summer, spring): *khizān*, P., *pat-jhar* H. (autumn).
123. Secret. *Bhed*, H., m.; *rāz*, P., m.
124. Secret. *Chor-darwāza* (secret door); *chor-jahāz* (pirate ship).
125. Seedling, etc. *Bījū*, adj.; *paiwandī* (grafted); *qalmī*, adj. (from a *qalam* or 'cutting').
126. Separated, to be. *Bichharṇā*, intr.; *bichhrā* (*hu,ā*), adj.
127. Shake, move, stir; get accustomed to; not to feel strange with; to be tamed. *Hilnā*, intr.
128. Shake; stir; tame; make familiar. *Hilānā*, tr.
129. Shift, to. *Sarak-jānā*, intr.
130. Shy, to (of a horse); be scared; blaze up (of fire); get angry. *Bharak-jānā*.
131. Skill. *Mahārat*, f.
132. Skilled. *Māhir*, adj.; *ustād*, subs., a past-master.

¹ These three are used either in the singular or in the plural.

133. Skinflint. *Makkhī-chūs*, m. (*lit.*, one that would suck even a fly if it fell into his food).
134. Slack (met.); loose. *Dhīlā*, adj.
135. Slack, to be. *Dhīl k.* (to be slack in work); *dhīl d.* (to slacken, and *met.* to connive at for a time only).
136. Sloping (of land or ramps); *also* subs., f., complimentary money given on certain occasions; salute. *Salāmī*, adj. and subs.
137. Smoke; and *vulg.* fog. *Dhū, ã* m.
138. Son. *Beṭā*, gen.; *ṣāhib-zāda* (polite and *also* for son of a gentleman).
139. Son. *Supūt*, H. (dutiful son); *kupūt* (undutiful son).
140. Spare. *Fāltū*, adj.
141. Spoil. *Vide Annoyed.*
142. State; report; remark; view. *Kaifīyat*, f. (*kaifiyyat*).
143. Steam. *Bhāp*, m.
144. Storm. *Ādhī*, H., f. (prop. *blinding* dust-storm); *tūfān* (gen.); *Nūh kā tūfan* (Noah's Flood).

145. Stuffing. *Vide* Enlistment.
146. Submit ; bring up (a case or a person). *Pesh k.* ; *dar-pesh, h.* (to be in course of trial) ; *dar-pesh hai* (= is on the *tapis*).
147. Suit, to ; agree with (of climate, food, etc.) ; to prove auspicious. *Rās ānā.*
148. Summoning before court. *T'alabī (honā), f.*
149. Tamed ; brought up (of children). *Pālā hu,ā, p.p.* and adj.
150. Traditionary jester ; amusing fellow. *Shaikh Chullī* ; *yih barā Shaikh Chullī hai* (he is an amusing devil) ; *Shaikh Chullī-pan mat karo* (don't play the fool).
151. Training. *Tarbiyat, f. (k).*
152. Treat. *Mere sāth akhlāq se* (or *mihar-bānī se*) *pesh āyā* (he treated me courteously).
153. Twist the moustache ; give heat to (in cooking). *Tā,o denā.*
154. Twisted. *Vide* Screw.
155. Undertake, pledge to fulfil. *Kisī chīz kī hāmī* ¹ *bharnā.*

¹ Corruptly for *hāmī*.

156. Ungrateful. *Nā-shukrā.*
157. Uppish, to be (with disobedience). *Sar nikālñā* or *uṭhāñā.*
158. Useless (of things or persons). *Nikammā*, adj.
159. Vulgar; village-like. *Gāwārū*, adj.
160. Wheel. *Pahyā*, m. ; *payyā*, Panj.
161. Wide. *Chaurā*, adj. ; (*kam-chaurā* 'narrow').
162. Worldly man. *Sag-i-dunyā.*
163. Wrongfully, wrongful, uselessly; *vide* Gratis.
-

APPENDIX D.

NOTE ON *Hamzah*.

The first letter of the Arabic alphabet is really, *hamzah* ("compression") and not *alif*.¹ It is an abbreviation of the guttural ع. It may be compared to the *h* in the English *hour*. It is said to be the *spiritus lenis* of the Greeks or an aggravation of it. The Arabs claim, that in endeavouring to pronounce a vowel without a consonant, a slight effort is made by the throat, and this they indicate by the sign ء, called *hamzah*. It requires, in writing, a support. At the beginning of a word, this support is always *alif*; but in the middle of a word at the beginning of a syllable, ي and و may, in certain cases, support ء. The pronunciation of a medial *hamzah* is frequently omitted in Urdu, as is shown below. In English and in Hindi the sounds *ab*, *ib*, *ub*, consist of two parts, but according to the Arabs of three. They consider that the first letter is the consonant *hamzah* (أ or إ); that this is next pointed with its short vowel; and that third comes the consonant *b*; thus أَب - إِبْ (or أُبْ) - أَبْ.

In practice, the sign ء and its short vowel are omitted.

Note, that in Arabic سَال = *sāl*^a, but that سَال = *sā-āl*^a, words which have not only a different sound but a different meaning.

¹ This letter is properly styled *alif*, only when it is a letter of prolongation, i.e. when it is equivalent to the long accent over ā.

Notice the pronunciation and method of writing the following:—جُرْأتُ *jur-āt* and جَرَأَتُ *jarā-āt* “boldness”; تَوَامُ *taw-ām* “a twin.” Similarly, the Hindi word ख़ार *sū,ar*, “pig,” has to be transliterated سَوَارُ or سَوَار: without the ء the word might be pronounced سَوَار *sawār* = “a mounted man.”

In Arabic words, *hamzah* may occur at the end of a syllable, as in تَأْثِيرُ *tāʿ-ṣīr* “effect”; مُؤْمِنُ *mūʿ-min* “believer,” but in Urdu this *hamzah* is ignored, both in writing and in pronunciation, and ¹ is changed into its letter of prolongation, as: تَاسِيرُ *tāṣīr*, مُؤْمِنُ *mūmin*.

In the Persian word جُدائی *judā-ī*, the ء is merely a hyphen. So, too, in the Arabic word فَائِدَةُ *fāʿidah*, the Persians and Indians ignore the pronunciation of the *hamzah*, which consequently acts as a mere hyphen, *fā-ida*. In such cases, i.e. when pronounced with *i* and preceded by a long vowel or by a *fathah*, it is usually supported by a *y* without dots, as: گنجایش *gunjā,ish* ² “capacity, room,” کُوبِ *ka,ī* “anyone,” کُوبِ *ka,ī* “several.”

In the Nāgarī alphabet (Hindi), there is no hyphen, but where one syllable ends in a vowel and the next begins with

¹ In اَطْبَآئِی فُوجِی *atibbā-yi fawjī*, “army doctors,” the final *hamzah* of اَطْبَآئِی is ignored, as can be seen by the method of writing the اِزْبَآئِی; but in اَطْبَآئِی فُوجِی the *hamzah* is recognized.

² This may also be written and pronounced گُنْجَآیِش *gunjāyish*.

one, the second vowel is written in its initial or primary form (*vide* Appendix G.). This method of writing indicates a hyphen in English and a *hamzah* in Urdu, as will be seen from the following examples: جاؤں *jā'ū* "may I go?" پاؤں *pā'ō* "foot"; चाँदुषों से *āsu'ō se* "by tears"; हुई ¹ (fem.) "became"; कोई *ko,ī* "anyone"; कई *ka,ī* "several."

It will be noticed that when *hamzah* is pronounced with *i* and preceded by *a* or by a long vowel, it is usually supported by a *ی* without dots.

Note the following method of writing a *hamzah* in Urdu, before the Hindi vowel *e*: (पाए) پای or پائے (*pā'e*) "foot."²

¹ The only way of transliterating into Urdu उआ-ऊई-ऊए (*hū,ā, hū,ī, hū,e*), is ¹हो - ¹हुई - ¹हुए; this is obviously a makeshift.

² If the speech of an Egyptian talking French be noticed, it will be seen that numerous *hamzahs* are inserted.

APPENDIX E.

ARABIC FORMS AND MEASURES, Etc.

(a)—(1) Urdu abounds in Arabic words and consequently some knowledge of Arabic roots is necessary.

Nearly every Arabic word can be traced to a trilateral root. Quadrilaterals are rare.

From the English word *love*, we get lov-er, lov-ing, and be-lov-ed. An Arabic root is not only similarly expanded by prefixes and suffixes, but also by infixes, and the seven 'servile' letters used to expand an Arabic root are contained in the word ^{يَتَسَمَّنُوا} *yatasammanū* "they fatten."

(2)—At first sight it appears that, to find a root, all that is necessary is to strip a word of its servile letters. In many cases this would answer. Some *roots*, however, themselves consist of one or more letters that are found in this word ^{يَتَسَمَّنُوا}, so if all such were elided, the whole word, root and all, would in some cases disappear. It is therefore necessary to know in what order the servile and radical letters occur, in all the different parts of speech. This is shown in grammars by models called "forms" and "measures."¹

¹ 'Form' properly means the model unpointed, as: ^{فَعَلَ}; while 'measure' denotes the model fully pointed, as: ^{فَعَّلَ} or ^{فَعِلَ} or ^{فُعِلَ}, etc., etc.

(3)—The noun that expresses the simple action gives the root, but as this noun is variable in form, the Arabs have found it a convenient fiction to treat all words as though derived from the 3rd pers. sing. masc. of the Past tense of the simple verb, and it is under this head that *all* words must first be searched for in a dictionary. A difficulty occurs when the 2nd radical is a weak letter.¹ The Arabs have

adopted **فَعَلَ**² “he did” as a typical root and have expanded it in every possible way, to form models or “measures” of every possible part or form of speech. Not all the tenses of *tūpto* are found in any single Greek verb: not all the forms and measures from **فَعَلَ** are formed from any single Arabic root.

(4)—The measure of the Passive Participle of the simple verb is **مَفْعُولٌ**, obtained by prefixing to the root or form **فَعَلَ**, a (servile) *m.*, and inserting between the 2nd and 3rd radicals a long *ū*. Of this measure are **مَعْلُومٌ** *ma'lūm* “known,” **مَنْظُورٌ** *manẓūr* “seen, approved of,” etc., **مَقْبُولٌ** - **مَقْبُومٌ** - **مَعْرُوضٌ** etc., etc. If each one of these words be placed over the

¹ For example, when looking out in the dictionary, the root **قَالَ** “he said,” the 2nd radical *l* must be looked for under *و*, and not under *l*, as the verbal noun is **قَوْلٌ**: therefore **قَالَ** must be looked for as though it were spelt **قَوْلٌ**. A similar rule holds good for the other weak letters.

² The measure of some Past tenses is **فَعِلَ** and **فَعُلَ**, i.e. not all Past tenses have the same short vowels.

model or measure **مفعول**, it will be seen that it has certain letters (servile) in common with it, (*m* and *ū*), which occupy corresponding positions, *viz.* 1st and 4th. In other words, every Arabic word of five letters, the 1st being *m* and the 4th *ū*, is a passive participle of the simple verb, and is of the measure **مفعول**.¹

(5)—Conversely, **قَاتِل** “killer” is an active participle or agent. What is its root and measure? It has only one servile letter, the 2nd (*alif*). The form of the trilateral root is therefore **قتل** (= **فعل**). Expand **فعل** by the same servile and you get the form **فَاعِل**. Point this with the same short vowels and you get the measure **فَاعِل**, which is the measure of the active participle of the simple verb (or Stem I). This is the principle to be adopted with all derivatives and all roots.

(6)—Euphonic difficulties, however, will arise when a root contains any of the weak consonants or semi-vowels **ا - و - ي**; or when a dental and a palatal come together; or when two identical or two similar letters come together without the intervention of a vowel.

The three weak consonants are homogeneous to, or ‘sisters’ of, the three short vowels but *subordinate* to them. The general principle is, that when in a measure a weak consonant follows a short vowel to which it is not homogeneous, a conflict ensues, and the short vowel conquers, *i.e.* it changes the weak consonant into its ‘sister,’ thus **مِوزَان** *miwzān* becomes **مِيزَان** *mīzān*. These ‘permutations of weak consonants’ are a great difficulty.

¹ So, too, is the modern Arabic **مبنوك** *mabnūk* “bunkered,” from the English word ‘bank.’

If the soft dental ت follow ض - ض or ط, it changes into the hard palatal ظ. Similar euphonic changes occur if ت follow ذ - ذ or ز.

(b)—From the simple verb there are XIV derived forms or Stems, sometimes called Conjugations. The participles, and verbal nouns (styled also infinitives), of eight of these derived Stems are used in Urdu. Though the Stems (Past tenses) themselves are not used in Urdu, it will help the student to learn them and note their order:—

- I. Simple form **فَعَلَ** (or **فَعِلَ** or **فُعِلَ**), as: **قَتَلَ** “he killed, to kill”; **كَسَرَ** “to break”; **قَطَعَ** “to cut”; **عَلَّمَ** “to know”; **دَخَلَ** “to enter.”

FORMS (DERIVED) INCREASED BY ONE LETTER.

- II. **فَعَّلَ**, Meaning: Intensive. It also makes a neuter of I Stem, transitive; or if transitive, causal. Examples: **قَتَّلَ** “to massacre”; **كَسَّرَ** “to smash in bits”; **قَطَّعَ** “to cut in pieces”; **عَلَّمَ** “to teach”; **دَخَّلَ** “to cause to enter, insert.” [Prefixing a ت, makes this form reflexive.]

- III.—**فَاعَلَ** Meaning: Attempting the act of the primary (I); *implies*¹ reciprocity; is always transitive.

¹ In III a second party is possible; in VI (formed from III by prefixing ت), a second party is necessary (unless the verb is reflexive).

Examples:—قَاتَلَ “to try to kill, to fight with”;

كَاتَبَ “to correspond with” (كَتَبَ “to write”).

[Prefixing a ت, makes this form reflexive].

- IV. أَفْعَلَ. Meaning: Causative. Examples: أَدْخَلَ “to cause to enter”; أَكْتَبَ “to cause to write”; أَجْلَسَ “to cause to sit” (جَلَسَ “to sit”).

FORMS INCREASED BY TWO LETTERS.

- V. تَفَعَّلَ (= II + a prefixed ت). Meaning: Reflexive or Consequence of II. Examples: تَكَبَّرَ “he thought himself great, to be proud” (كَبُرَ “to become great”); تَعَلَّمَ “to be made to know, to learn, to be taught.” This form has often to be rendered in English by a passive.

- VI. تَفَاعَلَ (= III + a prefixed ت). Meaning: Reflexive or Reciprocal of III. Examples: تَقَاتَلَ “to fight one another”; تَكَاتَبَ “to write to and receive letters from, to correspond with¹”; تَعَالَى اللَّهُ “God made himself exalted above all (=the Most High God).”

¹ In III, a second party is possible; in VI (formed from III by prefixing ت), a second party is necessary (unless the verb is reflexive).

It has sometimes the idea of feigning, as: تَمَارَضَ “to pretend to be sick, to malingering”; تَنَاصَرَ “to pretend to be a *nasrāniyy* or Nazarene (*i.e.* a Christian).”

VII. اِنْفَعَلَ (= I + prefixed *in*). Meaning: Neuter or Passive of I.¹ Examples: اِنْكَسَرَ “it was broken”; اِنْكَشَفَ “he showed himself¹ openly, he was revealed or discovered” (كَشَفَ “to expose, reveal”).

Remark.—It should be noted that the prefix *in* is a servile addition. In words like اِنْصَافَ and اِنْكَارَ (from نَصَفَ “to halve,” and نَكَرَ “not to know, to deny”), the *n* is a radical letter and is not part of a prefix.

VIII. اِفْتَعَلَ. Meaning: Reflexive of I (but occasionally its reciprocal or passive). Examples: اِجْتَمَعَ “to collect themselves, assemble” (جَمَعَ “to collect”); اِشْتَغَلَ “he engaged himself, was busy in (a work)” (شَغَلَ “to occupy, give work”).

IX. No derivatives in Urdu.

¹ Originally a reflexive of I, but now a neuter or passive.

- X. **إِسْتَفْعَلَ** (=I + *ista*, with the omission of the *a* of the 1st radical). Meaning : Inquiry, Desire, Opinion or tendency with regard to the matter predicated by I. Examples : **إِسْتَغْفَرَ** “to ask pardon” (**عَفَرَ** “to pardon”) ; **إِسْتَحْسَنَ** “he thought it beautiful” (**حَسَنَ** “to be beautiful”).

Sometimes it is merely causal, as : **إِسْتَحْلَفَ** “to make to swear, to administer an oath” = **حَلَفَ** (from **حَلَفَ** “to swear, take an oath”).

It is also a reflexive of IV (*vide* Verbal Nouns of this Stem), and the meaning is apparently neuter.

(c) *Table of Stems.*

Stem.	Participle Active.	Participle Passive.	Verbal Noun or Infinitive.
I. فَعَّلَ	فَاعِلٌ	مَفْعُولٌ	[Numerous measures]. <div style="display: inline-block; vertical-align: middle;"> $\left\{ \begin{array}{l} \text{تَفْعِيلٌ} \\ \text{تَفْعِلَةٌ} \\ \text{فَعَالٌ} \end{array} \right.$ </div>
II. فَعَّلَ	(<i>muḥfa'il</i>) مُفَعِّلٌ	(<i>muḥfa'al</i>) مُفَعَّلٌ	
III. فَاعَلَ	مُفَاعِلٌ	مُفَاعَلٌ	

Stem.	Participle Active.	Participle Passive.	Verbal Noun or Infinitive.
IV. اِفْعَلَ	مُفْعِلٌ ¹	مُفْعَلٌ	اِفْعَالٌ
V. نَفَعَلَ	(mutafa'il) مُتَفَعِّلٌ	(mutafa'al) مُتَفَعَّلٌ	نَفْعٌ
VI. تَفَاعَلَ	مُتَفَاعِلٌ	[مُتَفَاعَلٌ ²]	تَفَاعُلٌ
VII. اِنْفَعَلَ	مُنْفَعِلٌ	None ³	اِنْفَعَالٌ
VIII. اِنْفَعَلَ	مُنْفَعِّلٌ ⁴	مُنْفَعَّلٌ	اِنْفَعَالٌ
IX. —	—	—	—
X. اِسْتَفْعَلَ	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ	اِسْتَفْعَالٌ

Remark I.—It will be seen that the participles are formed by prefixing *mu* to the Stems or Past tenses, and that the second radical is then pointed with *i* for the Active, and *a* for the Passive.

¹ When Stem IV is intransitive (as اِتَّبَلَ “to come towards”) there is no Passive Participle, the Active form only is used.

² Not used in Urdu and Persian.

³ The form of the Passive Participle is not found in Stems with a neuter or passive sense. *Vide* footnote 4 below.

⁴ When VIII is intransitive, the Active form only is used, as: *muttahim* “accused” (not *muttaham*).

Remark II.—Verbal nouns generally take the regular feminine plural in *-āt*. Note the introduction of an *alif* before the last radical in all ¹ except II, V and VI.

Remark III.—If the *second* radical be *و* or *ي*, it is, in the measure *فَاعِلٌ*, often changed to *hamzah*, as: *قَائِمٌ* or *قَائِمٍ*; “standing” from *قَامَ* (*قَوْمٌ*); *لَائِقٌ* or *لَائِقٍ* “fit.”

If the *second* and *third* radicals be identical, they unite, as: *خَاصٌّ* *khāṣṣ* (in Urdu *khāṣ*) “special” (from *خَصَّ* “to particularize”).

If the *third* radical be *hamzah* (*أ*) or *و* or *ي*, it is changed to *ي*, as: *قَارِي* “reader” from *قَرَأَ*; *خَالِي* “empty,” from *خَلَا*; *مَرْمِي* “thrower” from *رَمَا*, vl. noun *مَرْمِي* (*رَامٍ*) *رَامِي*; *خُلُو* (*خُلُوٌّ*) *khulūw*.

Remark IV.—If the *second* radical be *و*, it is elided in the measure *مَفْعُولٌ*, but throws its *zammah*, back on to the preceding silent letter, as: *مَقُولٌ* *maqūl*, “said,” from *قَالَ* (*قَوْلٌ*).

If the *second* radical be *ي*, a similar change takes place, but the *zammah* is changed to *kasrah*, and consequently the servile *و* becomes *ي*, as: *مَبِيعٌ* *mabī* “sold,” from *بَاعَ* (*بَيْعٌ*) “to sell.”

If the *third* radical be *و*, it is elided, as: *مَدْعُو* *mad'ū*, “called, invited,” from *دَعَا* (*دَعْوَةٌ*) “to call, etc.”

¹ These include the three cases where the Past tense begins with *hamzah*.

(d) *Verbal Nouns.*

(1)—The verbal nouns or so-called infinitives are abstract nouns¹ expressing the action or state of the Stem from which they are derived.² Some have always a neuter sense, as: ^{وُجُودٌ} ^{وُجُودٌ} “existence,” while others have both an active and passive sense, as: ^{نَصَرَ} ^{نَصَرَ} “helping another” or “being helped by another.”

(2)—As already stated, the infinitive or verbal noun of I Stem, the simple verb, has varying measures, though only a few are in common use. The simple verb may have more than one infinitive, sometimes with a variety in meaning, as: ^{قَصَدَ} ^{قَصَدَ} “intending, intention,” and ^{مَقْصَدٌ} ^{مَقْصَدٌ} “object” (^{قَصَدَ} ^{قَصَدَ} “to intend, to go forward”); ^{قَرَبَ} ^{قَرَبَ} “nearness,” and ^{قَرَابَةٌ} ^{قَرَابَةٌ} “relationship” (from ^{قَرَبَ} ^{قَرَبَ} “to be near to”). The *derived* forms, however, are fixed on measures.

(3)—The following are some measures⁴:—

- I. ^{فَعَلَ} ^{فَعَلَ} } Among the common forms are ^{فَعَلَ} ^{فَعَلَ}, as: ^{قَتَلَ} ^{قَتَلَ}
^{فَعُولٌ} ^{فَعُولٌ} } “killing”; ^{فَعَلَ} ^{فَعَلَ}, as: ^{طَلَبَ} ^{طَلَبَ} “seeking”; ^{فَعَلَ} ^{فَعَلَ},
 as: ^{عَلِمَ} ^{عَلِمَ} “knowing, science”; ^{فَعَلَ} ^{فَعَلَ}, as: ^{حَكَمَ} ^{حَكَمَ}, “or
 dering”; ^{فَعُولٌ} ^{فَعُولٌ} as: ^{قَبُولٌ} ^{قَبُولٌ}, “accepting”; ^{فَعُولٌ} ^{فَعُولٌ} as:
^{حَصُولٌ} ^{حَصُولٌ}, “acquiring.”

¹ They consequently imply the same action, state, reciprocity, etc. as do their Stems.

² Subjective or objective in sense.

³ *Wujūd*^{un}. For this termination ^{un}, ‘vide’ (n) (1) Remark, p. 305.

⁴ Taken chiefly from Platts.

Examples on other measures are : صَغُرَ “being small” ; هُدِيَ
 (= فُعِلَ) “guiding aright” ; رَحِمَتْ (رَحِمَتْ) “pitying” ;
 رَحَلَتْ (رَحَلَتْ) “travelling” ; قُدِرَتْ (قُدِرَتْ) “being able” ;
 دَعَوَى (حَرَكَتْ) “moving” ; سَرَقَتْ (سَرَقَتْ) “stealing” ; دَعَوَى
 (= نَعَلَى) “asserting” ; ذَكَرَى “remembering” ; سَلِمَ “being
 safe” ; قَامَ “standing” ; دُعَا (= فُعِلَ) “praying” ; سَعَاةٌ
 (سَعَادَات) “being happy” ; كَتَبَتْ (كَتَبَتْ) “writing” ; صُعُوبَةٌ
 (صُعُوبَات) “being difficult” ; مَرَحَمَتْ (مَرَحَمَتْ) (= رَحِمَتْ)
 “pitying” ; مَمْلَكَتْ (مَمْلَكَتْ) “having dominion.” There are
 other measures not indicated above.

II. تَفْعِيلٌ } —e.g. تَعْلِمُ “teaching” ; تَفْرِيحُ “gladden-
 تَفْعِلَةٌ } ing” ; تَذَكِّرُ tazkirah,² “reminding, etc.” ;

تَفْرِيقُ tafriq(h) “scattering” ; تَأْثِيرُ “effecting.”

The first measure is the commoner, and is feminine in Urdu with the one exception of تَعْوِذُ “amulet.”

¹ The infinitives of the derived forms are also called “augmented infinitives.”

² The final letter ڙ (not silent) is in Arabic pronounced ت before a vowel, and in Urdu and Persian is often changed to ت ; when not so changed it becomes ڙ or silent h ; thus the Arabic تَذَكِّرُ tazkirah, becomes in Urdu تَذَكِّرُ tazkira, m. ; or تَذَكِّرَات tazkirat, f.

- III. $\left. \begin{array}{l} \text{مُفَاعَلَةٌ} \\ \text{نِعَالٌ} \end{array} \right\} \text{—e.g. مُقَابَلَةٌ “facing” ; مُبَاحَثَةٌ “discussing”}$
 with argument” ; مَكَالَمَةٌ “dialogue” ; قِتَالٌ
 and مُقَاتَلَةٌ “fighting, slaughter” ; اِمْعَانَةٌ
 “guarding.” The first measure is the commoner.
 Reciprocity is often implied.

Remark.—If the *third* radical is و or ي, it is changed to *alif*, as : مِلَاقَةٌ “meeting,” from لَقِيَ “to meet.”

- IV. اِفْعَالٌ—e.g. اِخْرَاجٌ “causing to go out” ; اِنْكَارٌ “de-
 nying” ; اِجْرَاٌ “causing to flow” (from جَرَى *jara*
 “to flow” ; اِسْلَامٌ “yielding, obedience, Islam” ;
 اِظْهَارٌ “making apparent” ; اِنْصَافٌ “dividing into
 halves, justice.”

Remark.—If the *first* radical be و, it is changed to ي, as : اِيفَاءٌ (for اِوْفَاٌ) “performing a promise,” from وَفَّى “to keep one’s promise, pay a debt.”

If the *second* radical be و or ي, it is elided and throws back its vowel on to the vowelless first radical, and a ت (ة) is suffixed, as : اِعَانَتْ “help” Ar. اِعَانَةٌ for اِعْوَانٌ, from عَوْنٌ² “aiding”).

¹ In Urdu, *muqabala*, m. ; *mubāḥaṣa*, m. ; *mukālama*, m. : *muqātala*, m. ; but *muḥāfaẓat*, f.

² The Past tense is not in use.

If the *third* radical be و or ي, it is changed into *hamzah*, as: اِعْفَاءُ “granting pardon,” from اَعْفُو¹ “pardon.” In Urdu the final *hamzah* is usually ignored, *vide* Appendix D, p. 278.

- V. تَفَكَّرَ —e.g. تَفَكَّرَ “thinking”; تَكَبَّرَ “making oneself great, being proud”; تَصَوَّرَ “picturing to oneself; conceiving”²; تَأَمَّلَ “reflecting, demurring.”³

Remark.—If the *third* radical be و or ي, the *zammah*, or third vowel, is changed to *kasrah*, as: تَسَلَّى “being comforted,” from سَلَّى “to console oneself.”

- VI. تَقَارَبَ —e.g. تَنَاصَبَ “resemblance, proportion”; تَمَارَضَ “approaching each other”; تَنَازَلَ “descent”; تَمَارَضَ “feigning sickness, malingering.” In this form, if reciprocity is possible, it is clearly indicated and not merely implied as in III.

¹ The Past tense is اَعْفَا.

² II Stem صَوَّرَ “to fashion, shape”; Inf. تَصَوِيرَ “making a picture.” The *theoretical* root صَارَ “he shouted, divided, demolished,” is really a different verb.

³ Stems II and IV تَعَلَّمَ وتَعَلَّمَ “teaching and learning.”

⁴ تَسَلَّى.

Remark.—If the *third* radical be و or ي, the same change is made as in V, as: تَدَاوَى *tadāwī*, “treating oneself medically,” from دَوِيَ “to be ill.”

In Urdu and Persian, this final ي is frequently changed to ا, as: تَمَنَّا (for Ar. تَمَنَّى *tamannī*); تَمَاشَا (for Ar. تَمَاشِي, from مَشَى *mashā* “to walk, travel”).

VII. اِنْفَعَالَ —e.g. اِنْفَصَالَ “being decided” (from فَصَلَ “to cut off, decide”); اِنْكَشَافَ “being uncovered, revealed” (كَشَفَ “to unveil, expose, etc., etc.”); اِنْهَدَامَ “being demolished”; اِنْحِرَافَ “shunning, deflection.”

Remark.—If the *third* radical be و or ي, it is changed to *hamzah*, as: اِنْقِضَاءُ *inqizāʾ*, “the being ended, expiration.” This *hamzah* is dropped in Urdu.

VIII. اِفْتِعَالٌ —e.g. اِجْتِمَاعٌ “being collected” (جَمَعَ “to collect, add”); اِعْتِرَاضٌ *iʿtirāz*, “putting oneself in the way, opposing” (عَرَضَ “to come in the way of”¹); اِقْتِدَارٌ “being powerful” (قَدَرَ “to be able,

¹ Also اِعْرَضَ *ʿarḍa* intr. “to happen”; هَرَضَ عَلَى “to offer”; عَرَضَ “to be broad.”

have the power over”); احترام “honouring”;
 اتِّبَاع *ittibā* “following, allegiance” (from تَبَعَ “to follow”).

Remark.—Certain euphonic changes occur if the *first* radical be و - د - ز, i.e. the radical و becomes ت, and the radical د or ز becomes د, as: اتِّفَاق *ittifāq*, “agreeing, union, coincidence” (from وَفَّق “to find suitable, etc.”); اِدِّعَا *iddi‘ā*, “claiming one’s rights” (from دَعَا¹ “to call out, pray, etc.”); ازدحام “pressing, crowding” (from زَحَمَ “to crowd”).

If the *first* radical be ط - ض - ص, the servile ت becomes ط, as: اِصْطَلَحَ “technical term, idiom, phrase” (from صَلَحَ “to be good, to be suitable, etc.”); اِضْطَرَّابَ “being agitated” (from طَرَّبَ “to strike, mix, etc.”); اِطَّلَعَ “being informed” (from طَلَعَ “to appear, be disclosed”).

IX. This measure does not occur in Urdu.

X. اِسْتَدَادَ —e.g. اِسْتَدَادَ “getting oneself ready, aptitude, mental power, etc.” (from the theoretical root عَدَّ “to count, account, etc.”²); اِسْتَعْفَارَ “ask-

¹ This final *alif* must be looked for under و, in the dictionary. The verbal nouns are: دَعْوَى - دَعْوَةٌ etc., etc.

² Its verbal noun of IV (اِعْدَادٌ) signifies “making ready.”

ing pardon" (فَقَرَّ "to cover, hide, pardon");
 استعمال "using, use" (عَمِلَ "to work, do, act");
 إِسْتَعْفَا "tendering resignation from office" (from
 عَفَا "to pardon)."¹

Remark.—The same changes take place as in IV *q.v.*

(e) *Participles.*

(1)—The active and passive participles are also used as adjectives and substantives, as: عَالِم "knowing, a learned man"; لَاقٍ or لَائِق "having capacity, fit"; مَرْحُوم "blessed, late" (*i.e.* deceased, of Muslims); مَجْنُون "mad" (*lit.* possessed by a Jinn). These are Active and Passive Participles of I Stem.

(2)—PARTICIPLES OF DERIVED FORMS:—

- II. مَفْعَلٌ Act., and مَفْعُولٌ Pass., as: مُعَلِّم *mu'allim*
 "teacher"; مُعَلَّم *mu'allam*, "taught."
- III. مُفَاعَلٌ Act., and مُفَاعَلٌ Pass., as: مُحَافِظ "guardian":
 مُقَابِل "opposing, confronting": مُبَارَك *mubārak*,
 "blessed, auspicious."

¹ Infinitive عَفْو.

- IV. ^{مُفْعِلٌ} *مُفْعِلٌ* Act., and ^{مُفْعَلٌ} *مُفْعَلٌ* Pass., as : ^{مُصْرِفٌ} *مُصْرِفٌ* “squandering, extravagant”; ^{مُحْسِنٌ} *مُحْسِنٌ* “benefactor”; ^{مُشْرِكٌ} *مُشْرِكٌ* “polytheist, one who implies partnership, to God”; ^{مُجْهِمٌ} *مُجْهِمٌ* “made ambiguous, ambiguous.”
- V. ^{مُتَقَبِّلٌ} *مُتَقَبِّلٌ* Act., and ^{مُتَقَبَّلٌ} *مُتَقَبَّلٌ* Pass., as : ^{مُتَرْقِبٌ} *مُتَرْقِبٌ* “expecting”; ^{مُتَفَكِّرٌ} *مُتَفَكِّرٌ* “thinking within oneself, anxious”; ^{مُتَعَلِّمٌ} *muta'allim*, “student, taught”; ^{مُتَرْقَّبٌ} *مُتَرْقَّبٌ* “expected.”²
- VI. ^{مُتَفَاعِلٌ} *مُتَفَاعِلٌ* Act., and ^{مُتَفَاعَلٌ} *مُتَفَاعَلٌ* Pass., as : ^{مُتَعَاتِبٌ} *مُتَعَاتِبٌ* “following, successive”; ^{مُتَعَارِفٌ} *مُتَعَارِفٌ*¹ “mutually acquainted”; ^{مُتَرَادِفٌ} *مُتَرَادِفٌ* “following each other, successive, synonymous.”
- VII. ^{مُفْكَشِفٌ} *مُفْكَشِفٌ*² as : ^{مُنْكَشِفٌ} *munkashif*, “revealed.”²
- VIII. ^{مُفْتَعِلٌ} *مُفْتَعِلٌ* Act., and ^{مُفْتَعَلٌ} *مُفْتَعَلٌ* Pass., as : ^{مُعْتَمِدٌ} *مُعْتَمِدٌ* “one who rests or leans upon, believing in”; ^{مُعْتَمَدٌ} *مُعْتَمَدٌ* “leaned upon, trusted”; ^{مُنْتَظَرٌ} *مُنْتَظَرٌ*³ “watching for, expect-

¹ *تَعَارَفَ* “to become mutually acquainted with”; *تَرَادَفَ* “to ride an animal one behind another; to be synonymous.” *Vide* p. 287, footnotes 1, 3 and 4.

² *Vide* p. 287, footnotes 3 and 4.

³ *يَنْتَظِرُ* is neuter.

tant"; مُشْتَرِك "a partner", مُشْتَرِك "shared, held in common"; مُخْتَصَر¹ "abridged, an abstract."

IX. Not used in Urdu.

X. مُسْتَفْعِل Act., and مُسْتَفْعِل Pass., as: مُسْتَخْرَج "extracting, drawing out"; مُسْتَقْبَل "coming towards, the future"; مُسْتَخْرَج "extracted"; مُسْتَعْمَل "brought into use, used"; مُسْتَحْسَن "thought to be good, commendable, virtuous."

(f) *Quadriliterals.*

Quadriliteral verbs also occur in Arabic; they have a ground form and three derived forms. A few derivatives only are found in Urdu from Stems I and II.

I. Q.—فَعَّلَ. This is transitive and intransitive. Examples: دَبَّاب "to cause to swing to and fro, to be wavering"; زَلَّزَل "to shake"; تَرَجَمَ "to translate."

Active Participle مُفَعِّلٌ. Examples: مُدَبِّبٌ "uncertain, wavering"; مُزَلِّزٌ (not used in Urdu); مُتَرَجِّمٌ "interpreter."

¹ *Mukhtasir*, the Act. Part., not used in Urdu.

Passive Participle مَقْعَلٌ. Examples : مَذْبُذَبٌ “dangled, suspended ; also hesitation, doubt.” مَترجمٌ “interpreted, translated.”

Infinitive فَعْلَةٌ. Examples : ذَبْذَبَةٌ (not used in Urdu); زَلْزَلَةٌ “earthquake”; تَرْجِمَةٌ “interpreting, translation.”

II. Q.—نَعَعَلٌ Examples : تَذَبَذَبَ “to hesitate (= ذَبْذَبَ) ; تَزَلَزَلَ “to be shaken” (by an earthquake).

Active Participle مَتَفَعِّلٌ. Example : مَتَزَلِّزِلٌ “shaking, quaking, agitated” (perhaps not used in Urdu).

Passive Participle مَتَفَعَّلٌ. Example : مَتَزَلَزَلَ “shaken by an earthquake”

Infinitive تَفَعَّلٌ. Examples : تَذَبَذَبَ “vacillation” ; تَزَلَزَلَ “being shaken ; an earthquake.”

(g) Relative Adjective.

(1) The Arabic relative adjective is formed by adding to substantives, adjectives, pronouns, and particles, the suffix ^ي -iyy* (which in Urdu and Persian becomes ي -ī) and rejecting the final ة¹ of the feminine, as : عِلْمٌ “science, learn-

¹ Note that the doubled y is retained in Urdu in the Abstract Noun.

ing, etc.”; ^{عِلْمِيّ} ‘ilmīyy^u (in Urdu and Persian ‘ilmī) “scientific”; ^{شَمْسِيّ} shamsiyy^u, shamsī “solar”; ^{اِنْسَانِيّ} hu-man “human”; ^{حَقِيقِيّ} “actual, true,” from Ar. حَقِيقَة (in Urdu حَقِيقَت); ^{طَبِيعِيّ} tabī‘iyy (tabī‘ī) “natural,” from طَبِيعَة (Urdu طَبِيعَت) ; ^{مَكِّيّ} from مَكَّة “Mecca.”

(2) Final ا - ي - ؤ are changed to و before the suffix, as: ^{عَصَوِيّ} ‘aṣawiyy, from عَصَا “staff”; ^{مَعْنَوِيّ} ma‘nawiyy, from مَعْنَى or مَعْنِي “meaning”; ^{دِهْلَوِيّ} from دِهْلِي “Delhi.”

If the final *q* be the fifth letter, it is dropped, as: ^{مُصْطَفِيّ} from مُصْطَفَى “Mustafa (chosen).”

(3) If the noun be of the measure ^{فَعَلّ}, the following vowel change takes place: *malik* “king”; ^{مَلَكِيّ} malakiyy^u (in Urdu *malakī*) “kingly.”

(4) Another form of the suffix is ^{اِنِّيّ} principally used in technical terms, as: ^{جِسْمَانِيّ} (in Urdu *jismānī*) “corporeal”; ^{رُوحَانِيّ} “spiritual.”

(h) The Abstract Noun and Collective Plural.

(1) An abstract noun is formed by adding ة (in Urdu ت) to the relative adjectives, as: ^{اِنْسَانِيَّة} (in Urdu اِنْسَانِيَّت) ¹

¹ Note that the doubled *y* is retained in Urdu in the Abstract Noun.

“humanity”; كَيْفِيَّة (in Urdu كَيْفِيَّت) “quality,” from the Arabic كَيْف¹ “how?”

(2) In theological terms وَت is found, as : مَلَكُوت “the world of angels”; جَبَرُوت “omnipotence”; لَاهُوت “divinity.”

(3) From some relative adjectives, a collective plural is formed by adding ة (in Urdu and Persian ه), as : دَهْرِيَّة “materialist, atheist, etc.”; دَهْرِيَّة (in Urdu and Persian دَهْرِيَّة dahriyya) “the sect of materialists or those that maintain the eternity of matter”; صُوفِيَّة (in Urdu and Persian صُوفِيَّة şūfiyya) “the sect of Sūfis.”

(i) *The Noun of Time and Place.*

The measures are مَفْعَل or مَفْعِل, and مَفْعَلَةٌ or مَفْعِلَةٌ.² Examples : مَكْتَب “school, i.e. a place where writing is taught” (from كَتَب “to write”); مَخْرَج “place of egress, etc.” (خَرَج “to go or come out, depart, emerge”); مَدْخَل “place of ingress” (دَخَلَ “to enter”); مَجْلِس “the place or time where people sit, an assembly” (جَلَس “to sit”); مَسْجِد “a

¹ كَيْف in the dictionary must be looked for as though derived from كَف “to cut,” the verbal noun being كَيْف.

² The second vowel is not constant, thus maqburah or maqbirah or maqburah, “grave-yard” (from قَبَرَ “to bury”).

mosque" (from سَجَدَ "to prostrate oneself in adoration"); مَقْتَلٌ "a place of slaughter, a vital spot"; مَحَلٌّ "a stage, place" (from حَلَّ "to alight"); مَقَامٌ "a place of standing, place" (from قَامَ "to stand"); مَدْرَسَةٌ "a place of study, a Muslim college"; مَحْكَمَةٌ "the place of giving a decision, a court, a department."

(j) *Noun of Instrument.*

The measures are مَفْعَلٌ, or مَفْعَلَةٌ, and مَفْعَالٌ. These are readily distinguished from the nouns of time and place by the *kasrah* with which the initial servile *mīm* is pointed (*mi*—). Examples: مَقْطَعٌ "shears" (from قَطَعَ "to cut, amputate"); مَصْقَلٌ or مَصْقَلَةٌ "any polishing instrument" (from صَقَلَ); مِيزَانٌ *mīzān* "scales or balance" (from وَزَنَ "to weigh"); the proper form for the latter would be مِوْزَانٌ *miwzān*, 'vide' (a) (6) p. 282.

(k) *The Diminutive.*

The measures are فَعِيلٌ and فَعِيلَةٌ. Examples: عَبِيدٌ "a humble slave, a slave boy, or a little son of a slave"; حُسَيْنٌ "Ḥusayn; also the dimin. of ḥasan good, beautiful, etc."; بَحِيرَةٌ "a lake or small sea" (بَحْرٌ "sea").

¹ In Urdu and Persian also "a palace."

² Often a smooth, round stone or shell.

(l) *Verbal Adjectives.*

(1) Simple Adjectives denoting an inherent quality are derived from the simple trilateral but are irregular in measure.

Remark.—The following words are found in Urdu: صَعْبٌ “difficult”; صِفْرٌ “zero” (in Ar. also “empty”); صُلْبٌ “hard; the loins, offspring” (in Urdu, the adjective not used); حَسَنٌ “good, beautiful”; خَشِنٌ “rough”; جَبَانٌ “cowardly”; شُجَاعٌ “brave”; عَطْشَانٌ “thirsty”; عُرْوَانٌ “naked.”¹

Verbal nouns on these measures also occur.

(2) The Participles are also used as adjectives and substantives.

(3) Intensive Adjectives or Intensive Agents are on the measures :—

نَعِيعِلٌ—Examples : رَحِيمٌ “very compassionate” (of God); عَلِيمٌ “very learned, omniscient” (of God or man, but عَالِمٌ of man only).

Remark.—This measure is not always intensive, as : مَرِيضٌ “sick”; عَلِيلٌ “ailing”; حَكِيمٌ “a sage, philosopher, physician (of Greek system of medicine)”; قَتِيلٌ “slain” = مَقْتُولٌ, Pass. Part.; شَهِيدٌ “witness” = Act. Part.

فَعُولٌ—Examples : صَبُورٌ “very patient”; غَفُورٌ “very forgiving” (of God); أَكُولٌ “a great eater, a glutton” (= أَكَّالٌ); جَهُولٌ “an utter ignoramus.”

¹ The measures are of course فَعْلٌ - فَعِلٌ, etc., etc. The beginner need not study the measures of the simple adjectives.

فَمَالٌ—Examples: كَذَّابٌ “a great or habitual liar” (= كَذُوب not used in Urdu); ظَلَامٌ = عَلِيمٌ “very unjust or tyrannical.”

This measure is an intensive of فَاعِلٌ, and so professions are commonly on this measure, as: حَجَّامٌ “barber, etc.”; نَقَّالٌ “a great mimic, an act or professional story-teller”; صَرَّافٌ “a money-changer, banker, ‘schroff’”; بَقَّالٌ “a green-grocer (but in Urdu used for *baniyā*).

Greater intensiveness is given to a few adjectives by adding ة¹ to imply unity, as: عَلَامَةٌ “a very learned man.”

(4) Adjectives of Colour or Defect are:—

أَفْعَلٌ² masc. } Examples: أَحْمَرٌ “red” (fem. حَمْرَاءُ); اصْغَرُ
فَعْلَاءُ³ fem. } “yellow” (fem. صَفْرَاءُ); اعْرَجَ “lame by nature” (fem. عَرَجَاءُ); أَعْمَى “blind”; أَعَمَّ “deaf” (fem. صَمَاءُ).

Remark.—This form undergoes no permutation of weak letters; أَيْضٌ “white” (not أَبَاضَ).

¹ This intensive ة is rarely found in Urdu.

² In Arabic أَفْعَلٌ.

³ In Arabic فَعْلَاءُ.

⁴ i.e. a'mā for أَعْمَى.

(5) The Elative or Noun of Superiority (= comparative and superlative) from the simple trilateral, has for the masculine the same measure as the Adjective of Colour or Defect.

أَفْعَلُ masc. } Examples: أَحْسَنُ “more or most beautiful,
فَعْلَى fem.¹ } ful, better” حَسَنُ “beautiful” = حَسِينُ ; فَضْلُ

“more or most excellent” (فَاضِلُ “excellent, distinguished”); أَكْبَرُ “greater, greatest” (كَبِيرُ “great”).

Perhaps the only feminines of the elative, found in Urdu, are: كُبْرَى (fem. of أَكْبَرُ), and أَوْلَى² (fem. of أَوْلُ).

(m) Gender.

(1) There are two genders, masculine and feminine. The place of the neuter is generally supplied by the feminine.

The ordinary method of forming a masculine from a feminine is by supplying a ة (plural ات). Examples: مَلِكٌ “king,” مَلِكَةٌ³ “queen”; وَالِدٌ “father” (from وَلَدَ “to give birth”), وَالِدَةٌ “mother”; قَادِرٌ “powerful,” fem. قَادِرَةٌ; عَظِيمٌ

¹ The feminine is used as a *superlative* only.

² أَوْلَى, not to be confused with اَوْلَى “worthier” from وَلِيٍّ or وَلِيٍّ.

³ مَلَكَاتُ, the regular feminine plural of مَلِكَةٌ is not used in Urdu.

“great,” fem. عَظِيمَةٌ; عزيز “dear,” fem. عَزِيزَةٌ; ۱ مَعْدُومٌ
 “served, waited on,” fem. مَعْدُومَةٌ; ۲ مُعَلِّمٌ “teacher,” fem.
 مُعَلِّمَةٌ.

(2) For the feminines of أَفْعَلٌ, vide (l) (4) and (5) pp. 303-4.

(n) Declension.

(1) The singular is as follows:—

Singular.

Nom.	.. حَاضِرٌ ḥāzīr ^{an} “present.”
Gen.	.. حَاضِرٍ ḥāzīr ⁱⁿ .
Acc.	.. حَاضِرًا ḥāzīr ^{an} .

Remark.—When the vowels are doubled thus ^ā they are pronounced *an*, *un*, *in*. This is called *tanwīn* ۳ “giving the *n* sound.” In Urdu, the final ^{an} of the nom. is always dropped. The gen. does not occur. The acc. (with the *tanwīn*) is used as an adverb.

(2) The Dual is formed by adding to the singular *-ānī* for the nominative, and *-aynī* for the oblique cases.

Remark.—In Urdu the oblique case only is used, with the final vowel omitted, as: وَالِدَيْنِ ۴ *wālidayn* “parents”; جَانِبَيْنِ ۴ *jānibayn* “both sides, the two parties.”

۱ خَدَمَ “to serve,” خَادِمٌ “one who serves, a servant.”

۲ Act. Part. of II Stem.

۳ Measure تَقْعِيلٌ.

۴ In Urdu pronounced as though written with the Hindi diphthong *ai*, as: *wālidain*, *jānibain*.

(3) The regular Masculine Plural is formed by adding to the singular *-ūn*^a for the nominative, and *-īn*^a for the oblique case.

Remark.—In Urdu the oblique case only is used with the final vowel discarded, as : حاضرین *ḥaẓirīn* “those present”; ناظرین *nāẓirīn* “beholders”; آخرین *ākhirīn* “those that come after, posterity”; متأخرین *muta^aakhirīn* (pl. of the act. part. of IV Stem تَأَخَّرَ) “the moderns.”

(4)—The regular Feminine Plural with the final vowel endings etc., dropped (*-āt*), is also used in Urdu. It may be added : (i) to verbal nouns of any measure (in Urdu of both genders), as : کمالات *kamālāt*^a “perfections” (sing. کمال); تسلیمات *taslīmāt* (sing. تسلیم; in Urdu fem.) “salutations”; اخراجات *ikhrajāt* (sing. إخراج; in Urdu masc.) “disbursements, expenses”; اصطلاحات *iṣṭilāḥāt* (sing. إصطلاح; in Urdu fem.) “idioms, technical terms”; (ii) to participles used as substantives, as : کائنات *kā^aināt* “entities, creatures, the universe”; مخلوقات *makhluqāt* “created things, creation”; موجودات *mawjūdāt* “existing things, etc.”

Remark I.—In imitation of the Arabic, this feminine termination is, in Urdu, occasionally added to Persian and even Hindi words, as : خانجات *khānajāt* “houses”; چٹھیات *chitṭhiyāt* (vulgar) “letters.” Such plurals, however, should be avoided.

Remark II.—The gender of this regular feminine plural is, in Urdu, generally that of its Urdu gender in the singular, as : حیوانات, m. pl., “animals, brutes”; خیالات, m. pl., “fancies”; امکانات (noun of place), m. pl., “places”; حرکات, f. pl., “movements, etc.” (pl. of حركة Ar., in Urdu حرکت, f.). *Vide* also (o) (2).

Some of these plurals may be used as singulars in Urdu, as : ایک واردات ہوئی ہے “a criminal occurrence has occurred”; تحقیقات ہو رہی ہے “an investigation is going on.” Sometimes even the Hindustani plural is added, as : صفاتیں *ṣiḥātē*, pl. of صفات, the reg. Ar. pl. of صفة (Urdu صفت) “attributes, qualities.” *Vide* also (o) (2).

(o) *Broken, Inner, or Irregular Plurals.*

(1)—These are so irregular and various that no rules greatly assist the memory. Though irregular, some measures are commoner than others. The broken plurals are formed by a change of vowels within the word, and in some cases with an ending as well. Some nouns have more than one broken plural and occasionally a regular masculine or feminine plural as well. When a noun has more than one meaning in the singular, it usually has a different form of plural for each, as : ^{بیت} bayt “house, a couplet,” pl. ^{بیت} buyūt “houses,” and ^{أبيات} abyāt “couplets.”

(2)—The broken plurals are really collective nouns, or singular nouns with a collective signification. The regular

¹ The regular feminine plural is frequently added to nouns with a neuter sense.

feminine plural in *-āt* is sometimes added, as : ^{جَوَہَر} *jawhar* “jewel,” br. pl. ^{جَوَہِر} *jawāhir*¹ “jewels, jewellery,” double pl. ^{جَوَہِرَات} “varied kinds of jewels.”

Broken plurals of broken plurals occur in Arabic, as : ^{رُكْن} *rukn* “pillar,” br. pl. ^{أَرْكَان}, pl. of pl. ^{أَرْكَانِينَ}, but these are practically not used in Urdu.

Remark.—Broken plurals used in Urdu are not necessarily of the same gender as their singular [*vide* (n) (4) *Remark II*], as : ^{طَرَف}, f. “direction,” br. pl. ^{أَطْرَاف}, m. ; ^{وَقْتُ}, m. “time” (from ^{وَقَّتْ} “to appoint a time”), br. pl. ^{أَوْقَات}, f. As in the case of the regular feminine plural [see (n) (4), *Remark II*], a few broken plurals in Urdu are sometimes singular, and sometimes singular or plural, as : ^{أَفْوَاه} “mouths,” in Urdu fem. sing. “rumour” (from sing. ^{فُوه} and ^{فَم} “mouth”); ^{أَحْوَال} (br. pl. of ^{حَال}), m. sing. ; ^{أَسْبَاب} (br. pl. of ^{سَبَب}) in the sense of “implements, goods,” m. sing. ; but in the sense of “causes,” m. pl. : ^{أَلْطَاف} (br. pl. of ^{لُطْف}) gen. masc. pl., but also used as a sing. So, too, the Hindustani plural is sometimes added,

¹ Even foreign words introduced into Arabic are given broken plurals, as : ^{شَوَاهِين} “falcons” from Pers. ^{شَاہین} ; ^{كَافِذَات} “papers” from Pers. ^{كَافِذ} ; ^{أَوْسَاك} *awsāk* “whiskies,” from Eng. ^{وِسک} “visk” ; ^{دُکَاتِرَة} “doctors,” from Eng. ^{دُکْتَر}.

as : ^{حُكَّامُونَ} *ḥukkām-ō se* “from those in authority” (*ḥukkām*, br. pl. of *ḥākim*) ; ^{أُمَرَاؤُكَ} “to the nobles” (*umarāʾ*, pl. of *amīr*).

Lucknow differs from Delhi in the number of some broken plurals.

(3)—Broken plurals are formed by adding letters, rejecting letters, or changing the vowels only.¹ Measures of those broken plurals that occur in Urdu are :—

(i) ^{أَفْعَالٌ} —The sing. is a trilateral of any measure, as :

^{أَجْسَامٌ} “bodies” (*jism* sing.) ; ^{أَحْكَامٌ} “orders”

(*ḥukm*) ; ^{أَشْيَاءٌ} *ashyā* “things” (rt. ^{شَيْئًا}, Pret. ^{شَاءَ}) ;

^{اِخْبَارٌ} “information, news” (*ḵhabar*) ; ^{آرَاءٌ} “opin-

ions” (sing. ^{رَأْيٌ}).

If the 2nd radical be ^و or ^ي, it is retained in the plural, as : ^{اِحْوَالٌ} “state, circumstances,” pl. of ^{حَالٌ} (rt. ^{حَوْلٌ}, Past tense ^{حَالَ} intr. “to change”) : ^{عَيْنٌ} ‘*ayn* “eye” (br. pl. ^{اَعْيَانٌ} *a‘yān*) ; as fem. pl. = “eyes,” but as m. pl. = “grandees.”

A few words of the measure ^{فَاعِلٌ} and ^{فَاعِلٌ} also take this plural, as : ^{أَصْحَابٌ} “companions,” pl. of ^{صَاحِبٌ} ; ^{اَشْهَادٌ} (also ^{شُهودٌ}) “witnesses” (*shāhid*) ; ^{اَشْرَافٌ} “nobles” (pl. of *sharīf*).

¹ As ^{مَالٌ} *māl* “property,” pl. ^{اَمْوَالٌ} *amwāl* : ^{كِتَابٌ} *kitāb* “book,” pl.

^{كُتُبٌ} *kutub* : ^{اَسَدٌ} *asad* “lion,” pl. ^{اُسُدٌ} *usud* (pl. not used in Urdu).

- (ii) ^{فَعْل} ^{فَعْل} —The sing. is usually of the measures ^{فَعْل} - ^{فَعْل}.
^{فَعْل} or ^{فَعْل}, as: ^{أُمُور} “matters, affairs,”
 (amr); ^{عُلُوم} “the sciences” (^{ilm}); ^{بُرُوج} “towers,
 bastions, signs of the zodiac” (^{hurj}); ^{مُلُوك}
 “kings” (^{malik}); ^{أُسُود} (also ^{أُسُود} ^{usud}¹) “lions”
 (asad).

A few words of the measure ^{فَاعِل} may take this form, as:
^{شُهَدَاء} “witnesses” = ^{اشهاد} (sing. ^{shāhid}).

- (iii) ^{فَعْلَاء} —The sing. is usually the verbal adjective ^{فَعِيل}
 if applicable to rational beings, if without a pas-
 sive signification,² and if not derived from verbs
 with the 2nd and 3rd radicals identical,³ as: ^{فُقَرَاء}
 (^{faqīr}) “the poor”; ^{أُمَرَاء} “chiefs, nobles” (^{amīr}⁴);
^{غُرَبَاء} “the poor” (^{gharīb}); ^{حُكَمَاء} “sages, philoso-
 phers” (^{hakīm}); ^{نُجَبَاء} “the noble” (^{najīb}⁵); ^{رُءَسَاء}
 “chiefs” (sing. ^{رَئِيس}); ^{بُخَلَاء} “misers” (^{bakhīl}).

¹ The plurals ^{أُسُود} ^{usud} and ^{أُسُود} ^{usūd} are not used in Urdu.

² As ^{قَتِيل} “slain.”

³ As ^{مَدَّ} “to extend, prolong.”

⁴ In Hindustani ^{amīr} often means “rich.”

⁵ This title was given to a body of special Indian troops, who even-
 tually degenerated into a lazy rabble, and hence the term became con-
 temptuous when applied to soldiery.

Some masculine adjectives of the measure **فَاعِلٌ** with the same restrictions as above, may take this plural, as : **شُعْرَاءُ** “poets” (*shā'ir*) ; **عُقَلَاءُ** “the wise” (*āqil*) ; **عِلْمَاءُ** “the learned” (*ālim*) ; **جُهَلَاءُ** “the ignorant” (*jāhil*).

(iv) **أَفْعِلَاءُ** —The plural of **فَعِيلٌ** when applicable to rational beings, but chiefly from verbs whose 2nd and 3rd radicals are identical, as : **أَطِبَّاءُ** *atibbā*¹ “physicians” (sing. *ṭabīb*, rt. **طَبَّ** “to treat the sick”) ; **أَحْبَابُ** “friends” (*ḥabīb*) ; **أَنْبِيَاءُ** *anbiyā* “prophets” (sing. **نَبِيٌّ**, Pret. **نَبَأَ**) ; **أَوْلِيَاءُ** *awliyā* “benefactors, saints” (sing. **وَلِيٌّ**) ; **أَقْرَبَاءُ** “relations, those near” (*qarīb*).

(v) **فَعَالٌ** —The singular may be **فَعْلٌ** - **فَعَلٌ** - **فَعِّلٌ** - **فَعَّلَةٌ** - **فَعَّلَةٌ** and other measures also, as : **ثِيَابٌ** “robes” (sing. *sawb*) ; **بَحَارٌ** (also **بُحُورٌ**) “seas” (*baḥr*) ; **جِبَالٌ** “mountains” (*jabal*) ; **رَجَالٌ** “men” (*rajul*) ; **خُصَالٌ** “habits, good qualities” (sing. **خَصَلَةٌ**, in Urdu **خصلت**) ; **رِقَاعٌ** “letters” (sing. **رُقْعَةٌ** *ruq'ah*, in Urdu *ruq'a*).

¹ For **أَطِبَّاءُ** *atibbā*.

(vi) ^{وَسَّكَ} فَعَالٌ—The singular is a verbal adjective of the measure ^{وَسَّكَ} فَاعِلٌ not derived from verbs whose 3rd radical is ^{وَسَّكَ} و or ^{وَسَّكَ} ي, as : ^{وَسَّكَ} حَكَامٌ “governors, rulers, judges” (*hākim*) ; ^{وَسَّكَ} جَهَالٌ (also ^{وَسَّكَ} جَهْلٌ) “the ignorant” (*jāhil*) ; ^{وَسَّكَ} عَشَّاقٌ “lovers” (*āshiq*) ; ^{وَسَّكَ} كُفَّارٌ “infidels” (*kāfir*) ; ^{وَسَّكَ} نَوَّابٌ *nuwāb*¹ “deputies” (*nā'ib*).

(vii) ^{وَسَّكَ} أَفْعَلَةٌ—The singular is chiefly a quadriliteral whose antepenultimate letter is a quiescent long vowel, as : ^{وَسَّكَ} أَزْمَنَةٌ (in Urdu *azmina*) “times” (*zamān*) ; ^{وَسَّكَ} امثلة “examples” (*misāl*) ; ^{وَسَّكَ} احبة (also ^{وَسَّكَ} أَحِبَّا and ^{وَسَّكَ} أَحْبَابٌ) “friends” (*ḥabīb*²) ; ^{وَسَّكَ} ادلة “proofs” (*dalīl*) : ^{وَسَّكَ} أدوية “medicines” (sing. ^{وَسَّكَ} دَوَاءٌ) ; ^{وَسَّكَ} اللسنة “tongues, languages” (*lisān*) ; ^{وَسَّكَ} أئمة or ^{وَسَّكَ} أئمة “*Imāms*, exemplars.”

(viii) ^{وَسَّكَ} فَعَائِلٌ—The singular is a *feminine* quadriliteral (final ة not counted) whose third letter is a servile long vowel (quiescent), whether the singular end in the feminine ة or not, as : ^{وَسَّكَ} جزائرٌ “islands” (*jazīra*) ;

¹ But *nawwāb* (^{وَسَّكَ} فَعَالٌ), intensive noun, “a governor,” in Urdu vulgarly *nawāb*.

² The plural ^{وَسَّكَ} أَفْعَالٌ (No. iv) is commoner for the verbal adjective ^{وَسَّكَ} فَعِيلٌ.

رسائل, “pamphlets” (رسالة); مَصَافِيح “volumes” (مصيفة); كَرَامَات (not used in Urdu) “noble” (sing. كريمة fem. adj.); شَمَائِل pl. of *shamāl* “north wind”) and of *shimāl* “left hand”; حَقَائِق “truths” (sing. حقيقة, in Urdu حقیقت); غَرَائِب and عَجَائِب “rarities” (sing. عجيبة and غريبة¹).

This measure is the plural of a few other cases, as : خَصَائِل “qualities, habits” (sing. خَصْلَة); ضَمَائِر “personal pronouns, consciences” (ضمير); حَوَائِج “needs” (حاجة).

(ix) نَوَاعِل—The singular is a substantive or adjective of the measure فَاعِل (or rarely فَاعِلَة) and فَاعِلَة, as : قَوَالِب “moulds” (sing. qālīb or qālab); خَوَاتِم “seal-rings” (khātīm or khātām); تَوَابِع “followers” (tābi“تابع); جَوَانِب “sides” (jānib); سَوَاحِل “sea-shores” (sāhil); شَوَاهِد “witnessess” (shāhid); خَوَاصُّ (for خَوَاصِّص) “distinguished people, the upper classes” (sing. خَاصَّة); نَوَادِر “rarities” (sing. نادرة); فَوَائِد “advantages” (فائدة); قَوَاعِد “rules” (قاعدة).

(x) فَعَائِل—The singular is either : (i) a quadriliteral substantive or adjective (ë not counted), the letters of which are all radical, or (ii) a quadriliteral (ë

¹ Practically the plurals of ‘ajīb and gharīb.

not counted) formed from a trilateral by a præ-
 fixed ^أ ت or م, as: ^{جَوَاهِرُ} “gems” (*jawhar* جوهر);
^{تَجَارِبُ} “experiences” (*تَجْرِبَة*); ^{مَدَارِسُ} “colleges”
 (sing. ^{مَدْرَسَة}); ^{مَنَازِلُ} “stages” (*مَنْزِلَة*); ^{مَعَالٍ} “places
 where one stops or dwells, quarters of a town”
 (sing. ^{مَحَلَّة}); ^{مَعَانِي} “meanings” (*مَعْنَى*, in Pers. *معنی*
ma'nī and *ma'na*); ^{أَقَارِبُ} ¹ “near relatives,
 etc.” (sing. ^{أَقْرَبُ} “a near relative, a neighbour”;
 also elative “nearer, nearest”); ^{أكابر} “grandees”
 (sing. ^{أكبر}); ^{مَصَائِبُ} or ^{مَصَائِبُ} “misfortunes”
 (sing. ^{مُصِيبَة}).

(xi) ^{فَعَالِيلُ}—The singular is a quinquiliteral (5 not in-
 cluded) substantive or adjective of which the
 penultimate letter is a long vowel (*ā*, *ū*, or *ī*), as:
^{مُلَاطِينُ} “sultans” (*مُلُطَان*); ^{شِيطَانِينُ} “devils”

¹ Adjectives of the measure ^{أَفْعَلُ}, especially with the superlative
 meaning, have a plural ^{أَفْعَالُ} when used as plural substantives, as:
^{أَعَالٍ} (in Urdu and Persian *أَعَالِي*) “the highest parts”; ^{أكابر} “the
 grandees, nobles”; ^{أَوَاخِرُ} “the end parts”; ^{أَوَائِلُ} “beginnings, first
 part” (pl. of ^{أَوَّلُ}).

(*shaytān*); صناديق “boxes” (*ṣandūq*); تصانيف “literary compositions” (*taṣnīf*); اقاليم “climes” (*iqṭīm*); مفاتيح “keys” (*miṭāḥ*).

(4) The above measures are common in Urdu. Others less common are :—

(a) ^{فَعْلٌ}—The singular is ^{فَعْلٌ} - ^{فَعِيلٌ} - ^{فَعِيلَةٌ} - ^{فُعُولَةٌ} if not derived from verbs whose 3rd radical is ^و or ^ي, as: ^{كُتِبَ} “books” (*kitāb*); ^{رَسُلٌ} “messengers” (*rasūl*); ^{مَدَنٌ} “cities” (sing. ^{مَدِينَةٌ}); ^{فُرْشٌ} “carpets, beddings” (*firāsh*).

(b) ^{فَعْلٌ}—The singular is usually ^{فَعْلَةٌ}, as: ^{حِكْمٌ} “wise sayings, maxims, sciences” (^{حِكْمَةٌ}, in Urdu ^{حکمت}); ^{سَيْرٌ} “morals, qualities, deeds, biographies” (^{سَيْرَةٌ}, in Urdu ^{سیرت} “mode of walking, manner of living, character”).

(c) ^{فَعْلَةٌ}—The singular is a verbal adjective, measure ^{فَاعِلٌ}, that denotes rational beings and is *not* from verbs with ^و or ^ي as the 3rd radical, as: ^{طَلِبَةٌ} “students” (^{ṭālib}¹); ^{جَهْلَةٌ} “ignorant persons” (*jāhil*).

(d) ^{فَعْلَةٌ}—The singular is a verbal adjective, measure ^{فَاعِلٌ}, that denotes rational beings and is derived from verbs with ^و

¹ In Arabic ^{طَلِبَةٌ} “school boys,” and ^{طُلَّابٌ} (both plurals of ^{طالِبٌ}) “seekers, adult students.” Amongst Indians and Persians the plural ^{طَلَبَاءُ} is used, but in Arabic this measure is not found from ^{طالِبٌ}.

or ي for the 3rd radical, as: قضاة (for قضية) “judges”

(sing. قاضي¹); ولاة² (for ولية) “governors” (sing. وال³).

(e) غزلة—The singulars are commonly فعّال - فعّال - فعّال as: غزلة

“gazelles” (especially when very young) (sing. ghazāl);

غلمة⁴ “boys” (sing. ghulām); رفقة “companions” (rafīq).

(f) أنفس—The singular is commonly فَعْل - فَعْل - فَعْل, as: أنفس

“souls” (sing. نفس); افلس (= فلوس) sing. fals ‘a small copper coin of uncertain value’ (the pl. also means

“scales of fish”); احرف (= حروف) “letters of the alpha-

bet” (sing. harf); يد (for يدي) “hand,” pl. أيدي (for أيدي).

This form of broken plural is very rare in Urdu.

(g) فَعِيل فَعَال - فَعَال - فَعَال, as: فَعِيل فَعَال

“neighbours” (sing. جَار); نيران “fires” (نَار);

تيجان “crowns” (sing. تاج for تَوَج); إخوان “brothers”

(sing. أخ for أخو); غلمان (sing. ghulām “a boy, slave”);

¹ Qāzī = فاعل. When definite, al-qāzī القاضى. In Urdu and Persian the definite form only of such words is used.

² In Persian and Urdu ولات

³ In Persian and Urdu والي.

⁴ The br. pl. غلمان only is found in Urdu, in the sense of boys that wait on the virtuous in Paradise.

(p) *The Numerals.*(1)—The ordinals from *one* to *ten* are :—

	Masc.	Fem.
1.	$\left\{ \begin{array}{l} \text{أَحَدٌ} \text{ aḥad}^{un} \\ \text{وَاحِدٌ} \text{ wāḥid}^{un} \end{array} \right.$	$\left\{ \begin{array}{l} \text{إِحْدَى} \text{ iḥḍā.} \\ \text{وَاحِدَةٌ}^1 \text{ wāḥidat}^{un}. \end{array} \right.$
2.	$\left\{ \begin{array}{l} \text{إِثْنَانٌ} \text{ iṣṇān}^i \text{ }^2 \\ \text{ثَنَانٌ} \text{ ṡitān}^i. \end{array} \right.$	$\left\{ \begin{array}{l} \text{إِثْنَانٌ} \text{ iṣṇatān}^i. \\ \text{ثَنَانٌ} \text{ ṡitān}^i. \end{array} \right.$
3.	$\left\{ \begin{array}{l} \text{ثَلَاثَةٌ} \text{ ṡalāṡat}^{un} \text{ }^1 \\ \text{ثَلَاثٌ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ثَلَاثٌ} \text{ ṡalāṡ}^{un}. \\ \text{ثَلَاثٌ} \end{array} \right.$
4.	$\left\{ \begin{array}{l} \text{أَرْبَعَةٌ} \text{ arba'at}^{un} \text{ }^1 \\ \text{أَرْبَعٌ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{أَرْبَعٌ} \text{ arba'}^{un}. \\ \text{أَرْبَعٌ} \end{array} \right.$
5.	$\left\{ \begin{array}{l} \text{خَمْسَةٌ} \text{ khamsat}^{un} \text{ }^1 \\ \text{خَمْسٌ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{خَمْسٌ} \text{ khams}^{un}. \\ \text{خَمْسٌ} \end{array} \right.$
6.	$\left\{ \begin{array}{l} \text{سِتَّةٌ} \text{ sittat}^{un} \text{ }^1 \\ \text{سِتٌّ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{سِتٌّ} \text{ sitt}^{un}. \\ \text{سِتٌّ} \end{array} \right.$
7.	$\left\{ \begin{array}{l} \text{سَبْعَةٌ} \text{ sab'at}^{un} \text{ }^1 \\ \text{سَبْعٌ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{سَبْعٌ} \text{ sab'}^{un}. \\ \text{سَبْعٌ} \end{array} \right.$

¹ In Arabic, if not before a vowel, *wāḥidah*, *ṡalāṡah*, etc. : in Urdu and Persian, *wāḥida*, *ṡalāṡa*, etc.

² Declined like an ordinary Dual.

	Masc.		Fem.
8.	$\left\{ \begin{array}{l} \text{ثَمَانِيَةٌ} \\ \text{ثَمَانِيَّة} \end{array} \right. \text{samāniyat}^{un}$		$\left\{ \begin{array}{l} \text{ثَمَانٍ} \\ \text{ثَمْنٍ} \end{array} \right. \text{samān}^{in.1}$
9.	تِسْعَةٌ $tis'at^{un.2}$		تِسْعٍ $tis'^{un.}$
10.	عَشْرَةٌ $'asharat^{un}$		عَشْرٍ $'ashr^{un.}$

From 11 to 19, the numbers are formed by prefixing the units to *ten*, as: أَحَدٌ عَشَرَ³ masc., and إِحْدَى عَشْرَةَ⁴ fem. “eleven.”

Remark.—It will be noticed that from 3 to 10, the numerals assume the fem. form for the masc. and *vice versâ*. There are other peculiarities that need not be mentioned here.

(2)—The Ordinals are :—

“First” is أَوَّلٌ⁴ on the elative measure أَفْعَلُ; being a superlative it has a feminine أُوْلَى *ūla* [(*l*) (5)]. “Second” to

¹ For ثَمَانِيٍّ; gen. ثَمَانٍ, acc. ثَمَانِيًّا.

² In Arabic, if not before a vowel, *wāḥidah*, *ṣalāṣah*, etc.: in Urdu and Persian, *wāḥida*, *salāṣa*, etc.

³ In Urdu and Persian, *aḥad* ‘*ashar*, *ḥādī* ‘*ashar*, *ṣānī* ‘*ashar*, etc.

⁴ In Urdu and Persian, اَوَّلِ *awwal*.

“Tenth” are on the measure ^{فَاعِل}, as : ^{ثَانِي} (ثَانِي) ^١ “second”; ^{ثَالِث} ^١ “third”; ^{رَابِع} ^١ “fourth”; the feminines are regularly formed by suffixing ^ة.

“Eleventh” is ^{حَادِي عَشَرَ}.^٢

“Twelfth” to “Nineteenth” are formed by adding “ten” to the ordinals, as : ^{ثَانِي عَشَرَ} ^٢ “twelfth.”

(3)—Distributives. The only measure (of three) found in Urdu is ^{فِعَال}, as : ^{ثَلَاث} (in Urdu *gūlāṣ*) “by threes.”

(4)—Multiplicatives :—

“Single” is ^{مُفْرِد} (Pass. Part. of IV Stem). The rest are of the measure of the Pass. Part. of II Stem, as : ^{مُتَعَدِّ} *muṣannaḡ* “double, a duplicate”; ^{مُتَعَدِّ} *muṣallaḡ*^{“n} “threefold, triple, three-sided”; ^{مُتَعَدِّ} *murabba*^{“n} “fourfold, square.”

(5)—Fractions are :—

“Half” ^{نِصْف}. *Third to Tenth* are on the measure ^{فِعَال} or ^{فِعَال}, as : ^{ثَالِث} or ^{ثَالِث} “third”; ^{رَبْع} or ^{رَبْع} “fourth”; ^{عَشَرَ} or ^{عَشَرَ} “tenth.”

^١ Fem. ^{ثَانِيَة} . ^{ثَالِثَة} . ^{رَابِعَة} etc., etc.

^٢ In Urdu and Persian, *aḡad* ‘ashar, *ḡādī* ‘ashar, *ḡānī* ‘ashar, etc.

^٣ In Urdu and Persian, *ḡulāḡ*, *rub*‘, ‘*ushr*, etc.

The measure of the plural is أَفْعَالٌ.

(q)—(1) Some nouns are used in Arabic with a following genitive, where in English an adjective is used, as : صَاحِبُ مَالٍ
“rich” (*lit.* possessed of property).

Other words giving the idea of possession and companionship, are : ذُو 1 masc., ذَاتُ 1 fem., أُولُو 1 ūlū nom. pl. ; أَبٌ
“father” ; أُمٌّ 2 “mother” ; ابْنٌ “son” ; بِنْتُ “daughter” ;
أَخٌ 2 “brother” ; أُخْتُ 2 “sister.” Examples : ذُو الْجَلَالِ 3 ūlū
‘l-jalāl “possessor of glory, glorious” ; ذَاتُ الْجَنْبِ 4 ūt “l-jamb
(in Urdu, masc.) “pleurisy” : ذَاتُ الْعَمُودِ 5 ūt “l-amūd “being
in the perpendicular” ; أُولُو الْعِزِّ ūlū ‘l-‘azm “ambitious, reso-
lute” ; أَبُو تَرَابٍ or بُو تَرَابٍ “father of dust, i.e. dusty” (a

1 Before the article *al*, *zū* is shortened in pronunciation to *zū*.
The first vowel of أُولُو is *always* short (ūlū) and hence is sometimes
written أُلُو. Note the shortening of the *second* vowel also for the
article *al*.

2 Compounds with أَخٌ except one or two in the plural (ikhwān), أُمٌّ
and أُخْتُ, do not seem to be used in Urdu. Akh-i “my brother,”
however, occurs in Urdu.

3 Note this shortening of the vowel ū before the article *al*. Similarly with فِي, as : فِي الْجُمْلَةِ fī ‘l-jumlah.

nickname given to 'Alī by Muḥammad); ^بب^و العجب *bū 'l-ʿajab* “wonderful”; ^بب^و الهوس *bū 'l-hawas* “capricious, sensual”; ^مم^و القري *umm^u al-qurʾ* “mother of cities” (i.e. Makkah); ^مم^و الخبائث *umm^u al-khabāʾiṣ* “the mother of vices” (i.e. wine); ^بب^و السبيل *ibn^u al-sabīl* “son of the road” (i.e. traveller); ^بب^و الغيب *ibn^u al-ghayb* “a God knows who, a parvenu, an upstart”; ^بب^و العناب *bint^u al-ʿināb* (fem. in Urdu because *sharāb* is fem.) “daughter of the grape” (i.e. wine); ^بب^و إخوان الزمان *ikhwān^u al-zamān* “contemporaries.”

Remark.—There appears to be no rule for the use or omission of the article ^أأل after ^وذو and ^أأب. It is usual after ^وأولو, but in the Qurʾān there are several instances of its omission.

(2)—The gen. sing. of ^وذو is ^يذِي *zī*²; the gen. and acc. of ^وأولو the pl., is ^يذَوِي *zawī* or ^يأُولَى *ālī*.

Remark I.—Persians and Indians ignore *case* and *number*, as: ^يذِي روح “animate”; ^يذِي استعداد “capable”; ^يذِي الاقتدار “powerful”; ^يأُولَى العزم *ulī 'l-ʿazm* = ^وأولو العزم; ^يأُولَى العلم *ulī 'l-ʿilm* “the learned.”

¹ When the article *al* precedes any *dental*, *liquid*, or *sibilant* letter, it is assimilated with it and the letter is doubled by way of compensation, as: *as-sabīl* for *al-sabīl*. These 14 “solar letters” are: ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ق, ك.

² The acc. ^اذَا *zā* is not found in Urdu.

They even prefix ذِي to Persian words, as : ذِي خِرَد “wise” ; ذِي هوش “intelligent.”

Remark II.—The Persian *ṣāḥib-maṣṣab* “officer” (Pers. pl. *ṣāḥib-maṣṣabān*) is apparently the Arabic construction مَاصِبْ “possessor of rank”; so too in *ṣāḥib-dil*, though *dil* is Persian. *Ṣāḥib-i takht* “king” is the equivalent Persian construction. This would account for the frequent omission of the *izāfat* after *ṣāḥib* and explain why such terms as *ṣāḥib-jamāl* and *ṣāḥib-i jamāl* “beautiful” are both correct Persian.

Remark III.—After the Arabic words أَرْبَاب (pl. of رَب), and أَهْل “people,” etc., the *izāfat* is always used in Persian and Urdu, as : *arbāb-i nishāt* “dancers, singers, etc.”; *arbāb-i ma‘nī*¹ “spiritual persons”; *ahl-i mazāq* “people of good taste”; *ahl-i zabān* “people of the mother tongue, those whose mother-tongue the language is.”

¹ For Ar. *ma‘nā*.

APPENDIX F.

GENDER OF NOUNS.¹

(a)—Nouns denoting males are masculine, those denoting females are feminine.

Exception. Masculine words such as *qabila* "tribe," *khāndān* and *gharānā* "lineage, household," and certain other words, remain masculine even when used in the sense of "wife."

(b)—MASCULINE are :—

(i) Hindi nouns in *ā*, as: *hīrā* "diamond"; *āṭā* "coarse flour"; *ghaṛā* "a globular earthen pot."

Exceptions are, diminutives in *-iyā*, as: *chīṛiyā* "small bird." *Vide* (c) (ii) p. 327.

(ii) All abstract Hindi nouns in *-ā,o*, as: *chīrkā,o* "sprinkling" (from *chīrkānā*, tr.); *bachā,o* "defence"; *bhā,o* "price current"; and *bhā,o* "flowing."

Most other nouns in *ū* or *o*, as: *ālū*, P., "potato"; *jādū*, P. "magic"; *pahlū* P. "side"; *ḥashw* or *ḥashv*, vulg. *ḥasho*, Ar. "stuffing" (also in Rhetoric "tautology"); *bāzū* P. "arm"; *bichchkū*, H. "scorpion"; *bijjū* or *bijjo* "the Indian badger."

Exceptions. *Bālū*, H. "sand"; *dārū*, P. H. "medicine, spirituous liquor, gun-powder"; *rohū*, H. (a large river fish); *nā,o*, H. "boat"; *hajw*, vulg. *hajo*, Ar. "a satire, lampoon"; *ābrū*, P. "honour"; *ārzū*, P. "wish"; *bū* or *bo*, P. "smell"; *tarāzū*, P. "scales"; *jō*, *jū* "streamlet"; *kho* or *khū* "nature, disposition." There are other exceptions.

(iii) Nouns ending in silent *h*, as: *banda* (بندہ) "slave"; *ghuṣṣa* (غصہ) "anger"; *qiṣṣa* "story, tale."

¹ Taken from Platts.

Remark.—If, however, the *h* (ه) of an Arabic word be changed to *t* in Urdu (and Persian), the word is feminine, thus مَنْزِلَةٌ, Ar. becomes in Urdu *manzila*, m., or *manzilat*,¹ f.

Exceptions. *Banaṣṣha* “violet”; *tawba* “repentance”; *dafʿa* “time, section”; *ṣarfa* “expenditure”; *fākḥḥa* “the Bar-tailed Tree Dove”; feminine also are such Arabic feminines as are formed by adding the feminine termination *ʾ* to the masculine, as: *malika* “queen” (*malik* “king”); *wālida* “mother” (*wālīd* “father”); *shikra*² “the female of the Indian sparrow-hawk.”

Remark I.—*Lāsha* “corpse” appears to follow the regular rule and to be masculine, but *lāsh* is feminine. The plural in common use is *lāshē*.

Remark II.—The final silent *h* of masculines is sometimes changed to *ā* and *vice versa*, as: *gharāna* گھرانہ “household” for *gharānā* گھراانا; *rāja* راجہ for *rājā* راجا

(iv) All (abstract) nouns in *-pan*, as: *larak-pan* “childhood” and “childishness”; *kamīna-pan* (کمینه پن) “mean-ness.”

(v) Arabic verbal nouns of the measure *إِفْعَالٌ* *ifʿāl*³ as: *iḥsān* (إحسان) “beneficence”; *iqbāl* “good fortune”; *iqrār* “avowal”; *inkār* “denial”; *iṣbāt* “proving, confirming.”

Exceptions. *Ijlās* إجلاس “sitting, session”; *idbār* “turning back, decline of fortune” (opp. to *iqbāl*); *iṣlāḥ* “correction, improvement”; *ikrāḥ* “aversion”; *ilhāḥ* “importunity”; *imdād* “assist-

¹ *Manzil*, also, is feminine.

² The male or tiercel is called *chippak* or *chippakh*. Many of the females of the hawks are incorrectly masculine in the dictionaries. *Shikra* seems to be a corruption from the Persian *shikara* “a bird of prey.”

³ *Vide* Appendix E.

ing"; *irād* "citing." Also a few more words of this measure ending in *t* ت, and *ā* ا.

(vi) Arabic verbals of the measure *tafa*'^u*l*^u, as: *takabbur* "haughtiness"; *taraddud* "going to and fro, vacillation."

Exceptions. *Tawajjuh* ^{تَوَجُّه} "regard"; *tawazzū* ^{تَوَضُّو} "performing the Muslim ablution"; *tawaqqu*' "expectation"; *tamannā* ^{تَمَنَّا} (for Ar. ^{تَمَنَّى}) "desire." Also all nouns of this measure ending in *-ī*, as: *tasallī* ^{تَسَلَّى} "consolation"; *tarāqqī* "promotion."

(vii) Verbals of the measure *tafā*'^u*l*^u, as: *tadāruk* ^{تَدَارُكُ} "punishment, remedy"; *tafāwut* ^{تَفَاوُت} "difference, interval."

Exceptions. *Tawāzū* ^{تَوَاضَع} "civility." Also nouns of this measure ending in *-ī*, as: *taḥāshī* ^{تَحَاشَى} (vulg. for *taḥāshq* ^{تَحَاشَى}), m. and f. "standing apart, taking exception to."

(viii) Verbals of the measure *infi*'^u*l*^u, as: *inṣirām* ^{إِنْفِرَامٌ} "ending"; *infiṣāl* "decision."

(ix) Verbals of the measure *ifti*'^u*l*^u, as: *ikhṭisār* ^{إِخْتِسَارٌ} "abridgment"; *iltimās* "petition."

Exceptions. *Iḥtiyāj* "necessity"; *iḥtiyāk* "care"; *iṣṭilāḥ* "conventional term, phrase, idiom"; *iṭṭilā'* "announcement"; *i'tirāz* "objection." Also a few words of this measure ending in *ā* and *t*, as: *ibtidā* "beginning"; *iltifāt* "attention."

(x) Arabic verbals of the measure *isti*'^u*fāl*^u, as: *istiḡḥār* "asking forgiveness"; *isti'māl* "use."

Exceptions. *Isti'dād* "capacity"; *istikrāh* "aversion"; *istimdād* "asking help"; *istid'ā* "supplicating"; *istirzā* "seeking to please."

(xi) The Arabic Noun of Time and Place, measure ^{مَفْعَل} *maj'al*^{un} or *maj'il*^{un},¹ as: *maṣḍar* "source" (also the Infinitive); *maskan* "habitation"; *maqām* "place of standing or halting, a place, etc."; *makān* "dwelling"; *mashriq* "place of rising, the East"; *maghrib* "place of setting, the West."

Exceptions. *Majāl* "scope, power"; *maḥshar* "place of gathering, the Day of Judgment"; *maḥfil* "place of meeting, assembly"; *majlis* "place of sitting, assembly"; *maṣjid* "mosque"; *manzil* "a stage, halting place."

(xii) The Arabic Noun of Instrument, measure ^{مَفْعَل} *miḥ'al*^{un}, as: *miṣqal* "any instrument for polishing metal."

Exception. *Minkhar* ^{مَنْخَر} "nostril."

(c)—FEMININE are:—

(i) Most Arabic nouns ending in *ā*, as: *baqā* "permanence"; *balā* "calamity."

A few, however, are masculine.

(ii) All Hindi diminutives in *-iyā*, as: *chiṛiyā* "small bird"; *dibiyā* "small box"; *phuriyā* "pimple (small boil).
Vide also (b) (i) *Exceptions* p. 324, and L. 53 (h).

(iii) Arabic nouns ending in *t* ت, as: *ulfat* ^{أُلْفَت} "familiarity"; *izzat* "honour."

Exceptions. *Ṣubūt* "confirmation, proof"; *sharbat* "a draught, any fruit syrup," *eau sucré*"; *waqt* "time" [but the br. pl. *awqāt* is fem.]; *khil'at* "robe of honour"; *yāqūt* "ruby."

¹ Sometimes an *ḡ* is suffixed to these measures as in *madrassa*, m. "college"; *maqbara*, m. "mausoleum."

(iv) Those Persian abstract nouns in *t* that are formed by dropping the *n* of the Infinitive, as: *raft* "going" (from *raftan* "to go"); *guft* "speaking" (*guftan* "to speak").

(v) Hindi abstract nouns terminating in *-āhaṭ* or *-āwaṭ*, as: *ghabrāhaṭ* "perturbation"; *banāwaṭ* "fabrication."

(vi) Persian abstract nouns in *-ish*, as: *dānish* "wisdom"; *nālish* "complaint."

(vii) Abstract nouns formed by suffixing an *-ī*, as: *Mul-tānī* "the Multan dialect" (but *Mullānī* "a person of Multan," is com. gen.); *zardī* "yellowness" (*zard*, P. "yellow"); *lambā,ī* "length"; *bandagī* "slavery" (*banda* "slave").

Many other nouns in *-ī* are also feminine, as: *rotī* "bread"; *ṣurāḥī* "gugglet, a water-vessel with long thin neck"; *haḍḍī* "bone."

Remark I.—Numerous Hindi masculines in *-ā* form feminines or diminutives by changing *-ā* into *-ī*, as: *ghoṛī* "mare" (*ghoṛā*, m.); *rassī* "rope, cord" (*rassā* "cable").

Remark II.—Many nouns in *-ī* are masculine, as: *hāthī* "elephant"; *jī* "life"; *dahī* "curds"; *moṭī* "pearl"; *ghī* "clarified butter"; *mūlī* "a Hindu gardener"; *dhobī* "washerman"; *khazān-chī* "treasurer"; *bawur-chī* "cook."

(viii) Hindi verbals formed by dropping the termination *-nā* of the Infinitive, as: *mār* "beating"; *lūṭ* "plunder"; *samajh* "understanding."

Exceptions. *Khel* "play"; *noch* "a plucking out"; *dhakel* "push, shove"; *nichor* "extract"; *nāch* "dance"; *rang* "colour." There are some others.

(ix) Arabic verbals of the measure *تَفْعِيلٌ taf'īl*, as: *tar-ghīb* "incentive"; *taskīn* "assuaging, tranquillizing";

ta'mīl executing, carrying into effect"; *ta'līm* "instruction, education."

Exception. *Ta'wīz* تَعْوِذٌ "amulet."

(x) The Arabic Noun of Instrument, measure مِثْقَال *mīṭḥāl*-*āl*^{un}, as: *miqrāṣ* "scissors, shears"; *minkār* "beak"; *mīzān* "scales."

Exception. *Minshār* "hand-saw"; *mismār* "nail, peg"; *mī'yār* مِيعْيَار "touch stone."

(d)—Twenty-one of the letters of the alphabet are feminine.

(e)—Generic nouns are either masculine or feminine and include both sexes, as: *billī*, f. "a cat" (*billā* masc.); *chīl*, f. "a kite" (the bird); *gīdaṣ*, m. "a jackal" (*gīdaṣnī*, f.); *haran*, m. (*harnī*, f.) "the Indian antelope."

Remark.—The words *nar* and *māda* may be added to distinguish sex, as: *nar-gā'o* "bull"; *māda fīl* or *fīl-i māda* "female elephant" = *hāṭhnī*.

APPENDIX G.

NĀGARĪ ALPHABET.

Hindi, like Sanskrit, employs the *Devā-nāgarī* or *Nāgarī* alphabet, which is written from left to right. The alphabetical order, is the order of the organs of utterance, beginning with the throat and ending with the lips. The following is the alphabet, with a transliteration :—

Vowels (Initial Form).

Nāgarī	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ए	ऐ	ओ	औ
Roman	a	ā	i	ī	u	ū	ri	e ¹	ai ²	o ³	au ⁴	
Urdu	ا	آ	اِ	اِي	اُ	اُو	رِ	رِ	اِ	اِ	او	او

Consonants.

Gutturals	{	क ka	ख kha	ग ga	घ gha	ङ ña ⁵
		क	ख	ग	घ	ङ

¹ In the Arabic alphabet there is no *e* sound ; the method of transliterating this vowel in the Arabic and Persian character is a mere makeshift.

² The Hindi diphthong *ai* has, in the Arabic character, to be transliterated *ay*.

³ There is no *o* sound in Arabic. The method of transliterating this vowel in the Arabic and Persian character is a makeshift.

⁴ The Hindi diphthong *au* has to be transliterated *aw* in the Arabic character.

⁵ It will be noticed that the four letters *n*, as well as the *Anuswār* or nasal symbol mentioned later, have all, in Urdu, to be transliterated ۛ.

Palatals ..	{	च <i>cha</i>	छ <i>chh</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i> ¹
		च	छ	ज	झ	ञ
Cerebrals or Linguals	{	ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i> ¹
		ट	ठ	ड	ढ	ण
Dentals ..	{	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i> ¹
		त	थ	द	ध	न
Labials ..	{	प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>
		प	फ	ब	भ	म
Semi vowel- els	{	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i>	
		य	र	ल	व	
Sibilants..	{	श <i>sha</i>	ष <i>sha</i>	स <i>sa</i>		
		श	ष or क	स		
Aspirate ..	{	ह <i>ha</i>				
		ह				

To the above must be added the nasal symbol *Anuswār*² (°) or nasal *n*, and the weak aspiration *Visarg* (:). The

¹ It will be noticed that the four letters *n*, as well as the *Anuswār* or nasal symbol mentioned later, have all, in Urdu, to be transliterated ن.

² The distinction between *Anuswār* (°) and *Anunāsik* (ٓ) may be ignored. Before *b*, *v*, and *p*, *anuswār* is often pronounced like *m*. In Urdu, *anuswār* or nasal *n* is transliterated ٓ, but when it is final some writers omit the dot. In the Roman character, it is usually transliterated ñ or ~. It is common after a long, but rare after a short, vowel. This nasalization of a vowel by *anuswār* practically adds another letter to the alphabet. There is no nasal *n* in Persian and Arabic: it is incorrect to write *यकसाँ*, for *يکسان*.

latter is rare in Hindi: it is sometimes used to transliterate the Persian final silent *h*.

The numeral २ after a word indicates that it is repeated.

The mark ° indicates that a word is abbreviated, as does a full stop in English.

The vowel *a* is inherent in each consonant when no other vowel is written, thus नगर = *nagar*. The final short *a* is not usually pronounced except in poetry. It is, however, generally pronounced after a final *y* or a final compound letter, as: तिय *tiy^a* "woman," चन्द्र *chandr^a* "moon," and also in a few monosyllables as न *n* "not" and छ *chh^a* "six."

To denote the absence of the inherent vowel *a*, the symbol *virām* or 'pause' (*jazm* or *sukūn* in Urdu) may be written under a consonant, thus क् = *k* (and not *ka*).

[Sanskrit has three vowels and one consonant in addition to those given, viz.: ए *rī*, ए *lī*, and ए *lī* (vowels), and ल *la*. They may all be ignored].

The initial form of the vowels given above, is only used to begin a word or a syllable. It thus performs one of the offices of *hamzah* in Urdu, corresponding to a hyphen in English: thus فَايِدَا *fā-ida* is फ़ाईदः.

The following indicates the medial and final forms of the vowels :—

Vowels following a Consonant.

{	बद	बाद	बिद	बीद	बुद	बूद
	بَد	بَاد	بِد	بِيد	بُود	بُوود
	<i>bad</i>	<i>bād</i>	<i>bid</i>	<i>bīd</i>	<i>bud</i>	<i>būd</i>

{	ब्रद	बेद	बैद	बोद	बौद	बः
	برَد ¹	بید ²	بید ³	بود ⁴	بود ⁵	ب:
	brid ¹	bed	baid	bod	baud	ba

It will be seen from the above that the secondary (medial or final) form of *i*, viz. **ई**, is written before (but sounded after) its consonant.

The vowels *u* and *ū* (**उ** and **ऊ**), when in combination with *r* (**र**), are written **रु** (*ru*), and **रू** or **रु** (*rū*); while the vowel *ri* (**रि**) joined to *h* (**ह**), is written **रह**.

When two or more consonants occur together without an inherent *a*, they should, strictly speaking, be united and written as one compound letter. These compounds are formed: (1) by writing one letter above the other, as: **क्क** *kk*, **ट्ट** *tt*; and (2) by writing one after the other, omitting the upright stroke of the first, as: **ब्द** *bd*, **त्थ** *tth*.

The form **सुन्ना** “to hear” is preferable to **सुना**, as the root of a verb practically terminates a word.

A few compounds change the original form, as: **क्श** *ksh* (also written **क्ष**) = **क** + **ष**, pronounced like *x* in *fluxion*, and in Urdu

¹ In Hindi, words are found beginning with two or more consonants. According to Arab Grammarians, no word begins with two consonants.

² There is no *e* sound in the Arabic character. The employment of weak consonants, **ا** (initial) and **آ** (medial), to represent this vowel, is a makeshift.

³ In the Arabic alphabet, the Hindi diphthong *ai* has to be transliterated *ay*.

⁴ There is no *o* sound in the Arabic alphabet. This employment of the weak consonant **و** to represent the Hindi vowel *o*, is a makeshift.

⁵ In the Arabic character, the Hindi diphthong *au* has to be transliterated *aw*.

oftener transliterated کشی than کش ; and $\text{ज्ञ} = \text{ज} + \text{ञ}$, but pronounced hard like *gy*, as in ज्ञान (or ग्यान) = گیان “knowledge.”

The letter *r* (र) is common in compounds and has then several forms: (1) Initial (र) as in सूर्य *sūrya* (colloquially *sūraj* सुरज); “the sun”; note that this *r* is written over and at the end of the compound letter; but if the compound is followed by a vowel, the *r* is written after the vowel, as: धर्मि *dharmī* “religious”; (2) when the *r* immediately follows another consonant, it is a short stroke as in आषा *Āgrā*, and ग्रहण *grahan* “eclipse (of sun or moon).”

The compound letters are chiefly confined to MSS. and to Sanskrit works.

The following are examples of some of the commoner compound letters:—

Some Compound Letters

क	क्य	क्क	ग	च or च	ज्ज	त	त
<i>kt</i>	<i>ky</i>	<i>kkh</i>	<i>gn</i>	<i>chchh</i> ¹	<i>jj</i>	<i>tt</i>	<i>tth</i> ¹
न	न्य	न्न	व	द	द	म	य
<i>tn</i>	<i>tn</i>	<i>ty</i>	<i>tw</i>	<i>dd</i>	<i>ddh</i> ¹	<i>dm</i>	<i>dy</i>
न	न्य	न्न	ह	प	प	स	द
<i>nt</i>	<i>ndh</i> ¹	<i>nn</i>	<i>nh</i>	<i>pt</i>	<i>py</i>	<i>ps</i>	<i>bd</i>
ल	ल ¹	ल ¹	ल ¹	स	स	स	स
<i>ll</i>	<i>shl</i> ¹	<i>shth</i> ¹	<i>shn</i> ¹	<i>st</i>	<i>sn</i>	<i>ss</i>	<i>hm</i>

Each element of a compound must be distinctly enunciated, whether these letters are different or the same, as: पत्ता *pat-tā* “leaf” and पत्थर *pat-thar*² “stone.”

¹ Note that in Hindi, these are *two* letters only.

² Note that in Urdu, the *tashdīd* doubles the first letter only of a Hindi compound; thus in *pat-thar* پتھر , it is the *t* that is doubled (پتھر) and in *ach-chhā* آچھا , it is the *ch* that is doubled (آچھا).

Compounds of three letters are very rare. They usually consist of a semi-vowel (य र ल or व) with a double compound, as : न्त्र *ntr*, प्रत्य *pty*, स्त्य *sty*. Compounds of four letters may be ignored.

Pronunciation.

The orthography of Hindi is somewhat erratic. The popular way of spelling a word is not always correct.

The vowels are pronounced as in Urdu, *vide* Introduction, page xxvi (20). In theory only does the vowel *ri* (ऋ) differ from *ri* (रि); thus कृपा *kripā* “compassion” is also written क्रिपा. Colloquially, too, *ri* is pronounced—and even written—*ir*; thus किरपा and किरपी.

The letters ड *ḍ* and ढ *ḍh*, if written with a dot under them, (ड़-ढ़) are pronounced *r̥* (ऽ) and *r̥h* (ऽह). For the pronunciation of these hard letters, *viz.* ढ *t̥*, ड *d̥*, ढ *r̥*, and their aspirated forms, *vide* Introduction, page xxiii (5) and (6).

ण *ṇ* is a cerebral nasal and is pronounced like the above hard letters by touching the back of the palate with the tip of the tongue while enunciating *n*, as : गणित *gaṇit* “counted.” It is pure Sanskrit. In ordinary Hindi, it is generally written and pronounced न (न).

ङ *ṅa* is a guttural nasal as in *thing* or *England*. It is only found immediately before a guttural. In modern Hindi, the *anuswārā* is substituted for it; thus दङ्गा *daṅgā* “tumult,” is, in Hindi, दंगा *dāgā* (दङ्ग).

ञ is a palatal nasal as *n* in the English *pinch* or in the French *magnifique*. In Hindi this is usually changed into *anuswārā*.

न *n* (न) is often pronounced as in the English *not*. It is properly more dental than the English *n*. It is occasionally interchangeable with ण as : संसार or सन्सार “the world.”

Pincott says : "The pronunciation of the four *n*'s need cause no trouble. When conjoined as compounds with other consonants, their sounds are determined by the letters which immediately follow them ; thus, in pronouncing the words अङ्क *añk*, अञ्च *āñch*, अण्ड *aṇḍ*, अन्त *ant* it is impossible to avoid giving to each *n* its proper pronunciation."

The letters न and ण are common, the other letters *n* are rare.

य *y* (ي) usually pronounced as *y* in English, but occasionally as *j* ; thus युग *yug* "an Age" is often written and pronounced जुग *jug* ; so too सूर्य *sūrya* (سُورِی) "sun," is usually written and pronounced सूरज *sūraj*. [In Urdu य is often turned into ج]. It is frequently substituted for the diphthong *ai* ; thus समय *samay* "time, season," is erroneously often written समै *samai* ; and also समे *same* (سمے), समई *sama,ī* (سمئی), and even समइ *sama,i*, so too, गाय *gā,e* "cow" is often written गाय, गई, and even गय.

र *r* (ر) must be rolled or trilled, something like the French *r*. It is a distinct lingual.

व *v* or *w* (و). It is often interchangeable with ब *b* ; thus वन or बन "jungle, forest." Note that ऊषा (هوا) is also written ऊवा.¹

श *sh* (ش) is a lingual as in *shut* or the *ss* in *session*.

ष *sh* (ش or ک) is palatal, but often does not differ from श. It is often sounded and even written *kh* ; thus दोष *dosh* or *dokh* "fault" ; भाषा *bhāshā* or भाषा *bhākhā* "speech, vernacular."¹

¹ In *Marwārī* व = *b*, and ष = *v* ; ष takes the place of श ; and सु is the only sibilant.

स s (س) is a dental sibilant. It is sometimes pronounced like श; thus आसा *āsā* or आशा *āshā* “hope.” The general tendency is to substitute स for the other sibilants.¹

फ *ph* (ف) is vulgarly pronounced like *f*.

When a word ends in a compound letter, the final *a* is colloquially transferred; thus मूर्ख *mūrkhā* “fool” is incorrectly pronounced *mūrakh*.

When a termination, beginning with a vowel, is added to a root of two syllables, as in such a verb as *nikal-nā*, the vowel *a* of the root is discarded; thus, the Preterite is *niklā* and not, as might be expected, *nikal-ā*.² So too the plural of *magar*, “crocodile,” is *magrō* (*kā*) and not *magarō* (*kā*).

In words like प्यारा *pyārā*, an *i* is often inserted between the first two letters; thus पियारा *piyārā*, but the first form is considered the more chaste.³

Consonants are sometimes interchanged; thus कौचर “mud” is often चौकर.³

Corruptions such as पैया *paiya* for पहिया *pahiyā* “wheel,” explain themselves.

The Urdu conjunction *as* is usually transliterated as in the Roman, viz. कि *ki*.

Words like रishi ऋषि m. “a sage,” are transliterated رشی. The fem. रishi ऋषी, “the wife of a *rishi*,” is also رشی.

¹ In *Marwārī* व = *b*, and व = *v*: ष takes the place of ख; and स is the only sibilant.

² This applies to Urdu also. A similar euphonic change occurs in the plural of *jagah*, ‘vide’ L. 53 (*k*) and *bahan*. Such a change is sometimes incorrectly made in Persian words.

³ Uneducated Hindus sometimes change syllables in foreign words. The name Prendergast is generally Gastpender.

Those Arabic letters that have no equivalent sound in Nāgarī, are usually distinguished by having a dot under the nearest Nāgarī equivalent; thus, ط¹=त; ژ, ز, ذ, and ظ=ज; ص and ث=स; خ=ख; ह=ح; ق=क; ف=फ; غ=ग; and ع=अ or ऀ (thus بع² *ba'd* may be written बअद, बाद, or बअद), or the vowel with which ع is pointed is written with a dot under it, as : ع^لم = इलम; ع^ر = उअर. Note that रकअ² is a better transliteration of ر^قع^ا *ruq'a* than either रकअर or रकर or रकाह

Indians are careless about transliteration of any kind.

Hindi is written in three other alphabets besides the *Devanāgarī*.

¹ And also rarely as ट.

² As already stated, the symbol : may be used for the final silent *h* of Urdu and Persian.

INDEX.

[Unless otherwise stated, the figures indicate the number of the Lessons].

A.

- A*, = silent *h*, vide silent *h*.
Ā, final, inflected in compounds, 53 (*d*) Rem.
Ab and *abhī*, difference in use 51 (*f*).
Abtak, with Pres. and Past tense = still, 51 (*e*) Note.
 About to be, 20 (*b*), 54 (*g*), 57 (*b*). Vide *Begin*.
 Abstract nouns in *ī* and *t*, if from Ar. are fem., p. 1 (*a*).
 Accent, in verb, p. 8 (*a*).
 Active or trans. verb, arrangement of sentence formed by, 10 (*b*).
 Acquisitives, 18 (*a*).
Ādh, last ex. in 9 (*b*), and p. 44, 3rd ex.
 Adjectives and Degrees of Comparison, 3 (*a*), (*b*); in —*āna* specially adverbial, p. 11 (*i*); position of, p. 4 (*a*); terminations of, p. 4 (*b*); that are in decl., p. 4 (*a*); intensive, 3 (*a*) (2); qual. subj. to pl. verb, must be pl., 16 (*d*) footnote; two subs. for subs. and adj., 48 (*e*); used as adverbs, p. 10 (*e*); used as prepositions, 56 (*h*); ending in nasal *n*, 53 (*c*) (2) and App. A (*c*); in silent *h*, 53 (*f*); when they do not agree with their nouns, 32 (*i*) and 54 (*d*); intensive, 3 (*a*) (2) (3), and 48 (*b*) (2), and 64 1st and 2nd ex.
 Adverbs, different forms of, pp. 10-11; examples of, 61 (*c*); as correlative, 55 (*a*) (3).
 Adverbial part., 59 (*d*) and last ex. in 60 (*f*).
Agar and *jab*, idiomatically omitted, p. 193, footnote 2, and 57 (*f*); 52 (*e*) (4), of footnote 2.
 Agency, verbal noun of, 57 (*b*): inf. with *ko* = verbal noun of, 54 (*g*).
 Agent case, 13 (*a*).
Aisā, etc., 35 (*a*), (*c*) and (*i*).
Ā-jānā, = unexpectedly, p. 139, footnote 1.
Aksar, as adv., 61 (*c*) (5).
 Alphabet, Urdu, p. xvii: Nāgri App. G.
 Already, = *chuknā*, 16 (*a*).
Ānā, idiomatic uses of 14 (*a*); in compounds gen. retains its proper signification, 23 (*e*).
 And, frequently omitted 58 (*b*).
 Annas (*āna*), and per cent., 45 (*e*).
 Antepenultimate, short, 53 (*h*), footnote 2.
 Aorist, = to a Pres. Subjunctive, 7 (*a*); Respect. and Impers. Aor. (or Resp. Impera.), 7 (*b*) (2), p. 37.
Āp, = self and Your Honour, p. 8 (*f*) and 31 (*a*), (*b*); other words like, *Āp*, p. 8 (*f*) (2).
Āpā, in certain phrases, 27 (*b*).
Āpas, recip. pron., p. 8 (*g*) and p. 151, footnote 3.
Apnā, possess. adj., construction and significations, 27 (*a*); accusatives of 27 (*a*) Rem.; examples of, 27 (*c*).
 Appositives, 48 (*b*), and 61 (*f*).
 Arabic, Measures, App. E; subs. in acc. = adverb, p. 11 (*h*).
 Article, def. and indef., pp. 1 and 12 (*a*), (*c*), (*d*).
 As soon as, how expressed, 51 (*a*).
Aur, both a conjunc. and a pronom. adj., 3 (*c*); expresses contrast, surprise, or simultaneity, 43 (*b*); often prefixed to a second *yā* or *na*, 35 (*d*), (*e*).

Aur bhī, = *ziyāda*, 3 (a).

Auxiliary tenses, p. 9.

Āyā, 'vide' Whether.

Az bas ki, significations of, place now taken by *chūn ki*, 52 (c).

B.

Bachnā, examples of, 31 (c).

Badan, omission of, p. 75, footnote 4, and 20 (c) (4) Rem., and 60 (e) (2).

Ba-daulat, 60 (d) (2).

Badle, prep., 60 (e).

Ba-ghair, 63 (c).

Bahin, pl. of, 53 (k); voc. of, 59 (c) (6).

Bahut, "many," noun in sing. or pl.; its pl. 4 (a).

Baiṭhnā, in compounds, Perf. tenses and past part., 23 (a) Note.

Baiṭhe-biṭhāye, adv., p. 185, footnote 1.

Balā kā, idioms with, 14 (b), and p. 76.

Balki, "but" meaning "instead of," how rendered 12 (b), footnote 1; enhansive, 60 (c).

Banda, p. 8 (f) (3); nouns like, ending in silent *h* masc., p. 16, footnote 3, and 19 (c), footnote 2; fem. of, 53 (f) (2).

Bandagī, L. 32 (f).

Bandī and *lauḍī*, 53 (f) (2).

Baniyā, how inflected, 53 (c).

Bannā, examples, p. 144-5.

Barely, how expressed, 51 (b).

Bārḥā, with past tense only, 61 (b) (5).

Barhiyā, adj., not inflected, 57 (h).

Barḥkar, adv., 18 (d) (2), and p. 24, line 2.

Baz-e, 8 (b) (1).

Be and *bin*, prep., p. 12 (e), (f), and 63 (c); p. 224, footnote 1.

Became and was, 'vide' *Hu, ā*.

Before, *vide* Just.

Begin, *chalnā*, 40 (b) (2). *Vide*

Lagnā, and About to be.

Bhāgū-jānā and *bhāge-jānā*, 63 (b).

Bhā, ī, voc. of, 59 (c) (6).

Bhar, 13 (g).

Bhaū or *bhō*, 59 (c) (11).

Bhī, "also, even," p. 19, footnote 1, and 3 (d); unlike *nīz*, cannot begin sentence, 57 (c) (2).

Bhūle se for *bhūl se*, p. 26 footnote.

Bih-tar, Pres. comparative, 3 (a).

Bīn and *binā*. 'Vide' *Be*.

Bilā, 63 (c).

Bū and *bo*, fem., pl. of, 59 (c) (7).

Burhiyā, pl. of, 53 (h).

But, if enhansive, not exceptive, *vide* *Balki*.

C.

Cardinal numbers, App. A. (a); nouns preceded by either sing. or pl., 32 (g) (1); sing. with nouns of manner, 32 (g) (2).

Causal verbs, examples, 44 (b), (c), (d), (g); of *tūṭnā*, 44 (c) (2); of *phūṭnā*, p. 164.

Cent per, App. A (g), and 45 (e).

Chachā, 59 (c) (1).

Chāhe-chāhe, whether—or (exclusive), 35 (f).

Chāhiye, examples, pp. 122-3; used impersonally, 19 (b); with *na* or *nahī*; with dat. of person or followed by Aor., preceded by past part. 32 (c); 20 (b).

Chāhiye thā, p. 123. 1st ex. and 32 (c).

Chāhiyē, 32 (c).

Chāhnā, 19 (a) and 20 (a), (b), (c).

Chalā-jānā, 40 (b), and 63 (b).

Chal-denā, intr., 22 (a).

Chale-jānā, ['vide' "Stumbling-Blocks," p. 85], and 63 (b).

Chalnā. 40 (b); examples, 41 (a).

Charhnā, constructions with, 11 (d).

Chiriyā, pl. of, 53 (h).

Chhornā, in compounds, 23 (g); added to trans. is more forcible than *-lenā*, 23 (g); p. 164.

Chhūṭnā, examples, 36 (i).

Chuknā, how constructed, 15 (a); =already, 16 (a); with Pret. is ironical, 16 (c).

Chūnki, begins, etc., a causal clause, 52 (a).

Collective numbers, App. A (d) (2).

Collocation, 63 (d),

Common gender, 57 (g).

Comparison, degrees of, 3 (a); Persian, 61 (k).

Compleatives, *vide Chuknā*.

Compound nouns of different genders usually follow gender of last portion of compound, 56 (b); semi-compound nouns, gender of, 20 (g).

Compound verbs, formation of, 45 (a); object of, 45 (b); idiomatic examples of, 46 (a); different construction in Act. and Pass., 45 (c); intensive compounds, *vide* Intensives.

Concord of verb, 56 (c), (d), (e), (f): of adjectives, *vide* Adjectives.

Conjunctive Participle, signification and use, 55 (d); combines two or more sentences into one, 18 (b); adverbial use of, p. 11 (j); and L. 18 (d); shortened form indicates haste, 26 (c) and footnote 1; repeated, p. 184, footnote 2 and p. 186, footnote 1.

Correlative, *vide* Relative,

D.

Dādā, optionally inflected, 59 (c) (2).

Dālnā, as a servile verb, 22 (f).

Dānā, inflection of, 59 (c) (1).

Dā,ō, inflected of, 59 (c) (12).

Daryā, inflection of, 59 (c) (1).

Dātā and *de,otā*, inflection of, 59 (c) (1).

Day, of Hindus and Muslims, App. B (a).

Days of the week, App. A (j).

Declamatory negative, simple verb must be used, 23 (h).

Declension, p. 2 (b), (c), (d).

Degrees of comparison, *vide* Comparison.

Denā, to allow, 18 (a); some compounds with, regarded as intransitive, 22 (a); Imperf.=to offer, 22 (a) Rem; *denā* and *lenā* in Intensive compounds, 22 (c).

Desideratives, 20 (a), (b), (c).

Devanāgarī, *vide* Alphabet.

Dhū,ā, how inflected, 53 (c).

Diminutives, 53 (h).

Direct narration, generally used in Hindustani, 36 (a); classes of verbs usually followed by the direct narration, 36 (c); a direct narration sometimes occurs within a direct narration, 36 (e), footnote 2.

Dissyllables, pl. of, 53 (k) and footnote 5.

Double postpositions, examples of, 61 (a), (b), (f).

Dramatic present, examples of, p. 151, 3rd ex. and footnote 1.

Dūb-jānā, *dūb-marnā*, *dūbke marnā*, differences in signification of, 23 (c).

Dūr and *dūr kā*, distinction between, 37 (c).

E.

Each other, 13 (f).

Ek, as indef. article; after a number=about; emphatic, 8 (e) and p. 1.

Ek ādh, 8 (e).

Emphasis, the same word repeated for, 48 (a); expressed by a synonym or appositive, 48 (b), (c), (d), (e); *vide* also 64.

Emphatic particle *hī*, 51 (e) and 50 (b); examples, 51 (f); occasionally omitted after Adv. Part., 59 (d). For *to*, 'vide' under *To*.

Enclitic particle *hī*, 51 (e) and 50 (b); enclitic *to*, 'vide' under *To*.

Euphemisms, common, App. B (b), (c).

Euphony, affecting concord of subjects and verb, 30 (c) (2).

Even though, how expressed, 50 (d).

Except and besides, how expressed, 59 (b).

Exactly, 55 (a) (3) last ex.

Extremely, 3 (a) (2).

F.

Farmānā, when substituted for *karnā*, 45 (a) (2).

Feminine, Ar. derivatives in -t, irrational nouns in -ī, Persian nouns in -ish, p. 1; feminines in *ū* or *o*, pl. of, 53 (j) and 59 (c) (7); how formed from masculines, 24 (b) to (d). *Vide* Gender

For, expressed by *dekhkar*, 40 (e) and footnote.

Formative plural of certain numbers, etc., below a hundred, used as nominatives, 32 (h); formative termination usually added to last of a series of nouns, 61 (d) (1).

Fractional numbers, 47 (e) and App. A (e).

Frequentatives, 19 (a).

Future, pres. tense used for immediate future, p. 194, footnote 1; Fut. Impera., 7 (b) (1), p. 37; Fut. Precative, 7 (b) (3), p. 37. 'Vide' *Jab*.

G.

Gā,e and *gā,o*, 59 (c) (10).

Gā,ō, how declined, 59 (c) (10).

Gender of substantives, p. 1 (a) and App. F; common gender, 57 (g); of compound nouns 56 (b) and 20 (g).

Genitive, with *kā*, *ke*, *kī*, p. 4 (c).

Ghabrānā, tr. and intr., 44 (e).

Ghā,o, declension of, 59 (c) (8).

Ghazab kā, idiomatic significations

of, 14 (b) and p. 76 examples 6 to 8. 'Vide' *Balā*.

Ghulām, = your humble servant, p. 8 (f) (3). 'Vide' *Banda* and *Fidwī*.

Girnā, conj. of the neuter or intransitive verb, 7 (a); difference between *girnā* and *parnā*, p. 87 [and "Stumbling-Blocks"].

Gum, Pers. adj., 47 (b) Rem.

H.

H, silent, *vide* silent *h*; aspirated 53 (g).

Hai, difference between *hai* and *hotā hai*, 2 (a); examples of *hotā hai*, 2 (d).

Haigā, = *hai*, p. 9, footnote, and p. 36, footnote 2.

Hāl-ān-ki, 52 (d).

Hamārā, in Lucknow and Delhi *merā* is substituted, p. 18, footnote 2.

Hamrāh, = *sāth*, p. 12; differs from *samet*, p. 12 (d).

Hamzah, note on, App. D.

Hā, 'vide' *Yahā*.

Hardly, how expressed, 51 (b).

Hārñā, 64 (e).

Have, how expressed, 20 (e).

Hawāle, 60 (e).

Hazār, = "although" and "a great deal," p. 194, footnote 5.

Hāzir, difference between *maw-jūd* and; idiomatic uses 9 (a).

Help to, expressed by causal verb, *vide* note p. 166, end of L. 44.

Hī, emphatic, 51 (e) and 50 (b); examples of use of, 51 (f); occasionally omitted after Adv. Part., 59 (d).

Hindi Alphabet, Appen. G.

Historical Present, example, p. 151, line 5 and footnote 1.

Hogā, = must, 8 (d).

Ho-jātā hai, more forcible than *hotā hai*, p. 20, footnote 1.

Ho-lenā, no *ne*, 22 (a), footnote 1.

Honā, to be, conjugation of neuter verb, 7 (d).

Ho-rahnā, significations of, 23 (d) (2), (3), (4).

However much, how expressed, 9 (b), p. 45, and L. 50 (c).

How much the less, how expressed, 50 (g), (h).

How much the more, how expressed, 50 (f).

Hu,ā and *thā*, difference between, 2 (b).

I.

If, 'vide' *Agar* and Whether.

Immediate Future, expressed by Pres. tense, p. 194, footnote 1.

Imperative Future, 7 (b) 1; Infinitive used as a Future Imperative, 54 (f); Respectful Imperative, 7 (b) (2).

Inasmuch as, how expressed, 52 (c).

Inceptives, 18 (a).

Indirect narration, usual after verbs of telling or ordering, p. 136 (e).

Infinitive, always masc. when object has *ko*, 54 (a) (2); with *ko* = the noun of agency, 54 (g); occasionally used in the pl., 54 (a), (1) and 55 (c); used as a noun, p. 28, footnote 3 and L. 54 (e); as a Fut. Impera., 54 (f); as a Fut. Impera. is less imperious than the Impera. as a Pres. Impera. is polite, p. 84, footnote 1, and L. 32 (d); tr. for pass. or intr. L. 38 (c); colloquially used for the Aor. 54 (h) (2); concord of, 54 (b), (c), (d); gen. of inf. expressing intention, used in neg. only, 32 (e); idiomatic use of, 54 (h) (1), (3); colloquially used for noun of agency, 54 (h) (3); inflected before verbs of motion, 54 (i) and 58 (a), 1st ex.; is either a verb or a subs., 54 (a) (1); can be used as a subs. in any case, 54 (a) (1); expresses obligation. 32 (a); trans. inf. can be used as a passive, 38 (c) and 54 (a) (3); inflected before *saknā*, is

vulgar, 18 (f); certain verbs (inceptive, permissive, acquisitive) govern an inflected infinitive, 18 (a).

Intend to, expressed, by the infinitive and Noun of Agency, 54 (g).

Intensive adjectives, 3 (a) (2), and 48 (b) (2).

Intensive (compound) verbs, how formed, 21 (a).

Interjections, some examples, p. 12; *nā* at end of inten. sentence 43 (a).

Interrogation, expressed by tone of voice, 5 (a); often expresses strong negation, 5 (c).

Interrogatives, 5 (a); examples, 6; interr. pronouns are both substantives and adjectives, 5 (b); *kaun* and *kyā*, used in direct and indirect questions, 5 (d); *kyā*, used with sing. and pl., p. 8 (e); oblique cases of *kyā*, those of *kaun*, usually substituted, p. 8 (e); as both object and subject, 55 (a) (2); *na* at end of interr. sentence, 43 (a).

Intransitive verb, conjugation of, 7 (a); indicates an action was done by accident, 36 (g); passive of, 47 (d).

Isko and *usko*, = him, it, 12 (g).

Is liye, correlative of *chūnkī*, 52 (a).

Iteration, *vide* Repetition.

Itnā, 35 (a) and (c).

Ittifāq-an, acc. Ar. subs., used as adv., p. 11 (h).

Izāfat, use and signification of, 61 (g).

J.

Jab, introducing a future condition followed by Aor. or Fut., 35 (g); *jab* and *jab jākar* idiomatic for *tab*, 57 (e); with Pres. tense = "whenever," with Aor = "when," p. 69, footnote 1; frequently omitted 57 (f); 'vide' *Agar*; not followed by a past tense, 61 (b).

Jab tak, meaning *yahā tak ki*, requires a negative verb, but meaning "whilst" an affirmative verb, 38 (b); not followed by a past tense, 61 (b).

Jagah, pl. of, 53 (k).

Jahā, for relative, 55 (a) (3).

Jaisā, 35 (a) (c), and 55 (a) (3).

Jākar and *jāke*, 'vide' *Jah*.

Jān and *apnī jān*, difference between, p. 138, footnote 1.

Jānā, in compounds, significations of, 23 (c); prefixed to Pres. Part. expresses progression, 26, (a) (1); idiomatic use of, p. 245 and footnote 2, and 64 (b).

Jān ke lāle, *parnā*, 28 (j).

Jannā, no *ne*, 63 (e).

Jātā-rahnā, literal and idiomatic meanings of, 26 (2) and Remark.

Jāyā, Past Part. of *jānā*, when used, 19 (a). footnote 5 and 47 (d) (2).

Jitnā 35 (a) (c), and 55 (a) (3).

Jo ki, for *chūn ki*, 52 (b).

Jo ko, ī, has a double inflection, p. 8 (h).

Jorū, pls. of, 53 (j) (2).

K.

Kab, signifying great contrast, 38 (e).

Kahā expressing contrast, 38 (d); in indirect questions, 5 (d).

Kāhā (= *kyā*) nom form of *kāhe*, used in Braj dialect of Hindi, p. 31, footnote 1.

Kahī, = I fear lest, 34 (a); = far (in comparison) L. 3 (a) (2); other meanings of, 39 (a).

Kahlānā, tr. and intr., 44 (b) Remark.

Kahnā and *bolnā*, 11 (a); causal of, 44 (b) Remark. 'Vide' *Kahlānā*.

Ka, ī, must be followed by a noun 8 (b) (1); really distinct from *ko, ī*, 8 (b), footnote 1.

Kākā, 59 (c) (1).

Kām denā, tr, 22 (a).

Karnā, (= to be in the habit of) often governs a past part., 19 (a); indicating habitual action is intransitive, 20 (d) and 20 (h) 4th ex.

Kaun, 5 (b), (d), (h); not inflected before *sā, se*; *sī, kaun sū*, how it differs from *kaun*, 28 (d); used in direct and indirect questions, 5 (d).

Khāna, alone does not mean "house" except in Persian constructions, p. 41, and footnote 1.

Khānzāmān (vulg. *khānsāmā*), how inflected, 59 (c) (13).

Khāss-kar, adv., "especially," 18 (d) (2).

Khud = *Ap*, p. 180, last line.

Khwāh-khwāh, "whether—or," is exclusive, 35 (f).

Ki, for *jo* or *joki*, 35 (b); = *balki*, 52 (e) (7), footnote 1; = *tāki* 52 (e) (9); other significations of, 52; often pleonastic, 52 (e) (13) Remark.

Kis liye, vulgar for *is liye*, 52 (b).

Kis wāste, vulgar for *is wāste*, 52 (b).

Ko, generally added when object is definite, 12 (a), (c), (d); added to indefinite nouns, 12 (e); *ko* of dative of motion generally omitted, 12 (i) Remark; examples of the *ko* of the indirect object, 12 (i); can not occur twice in the same clause, 12 (f) (1) and p. 220, 2nd ex. and foot note 2; other rules regarding use or omission of *ko*, 12; destroys concord, 54 (d); *ta, ī* = *ko*, p. 4 (d) Remark.

Ko, ī, declension of, p. 8 (h); when = "about," is not inflected, 8 (b) (1); requires the noun and verb to be in the sing., 8 (b) (2); examples of use of, 9 (b); = the indefinite article "a," 8 (b) (3) and p. 1.

Kuchh, sometimes used before persons, 8 (c); examples of uses of, 9 (b).

Kyā, difference between *kyā* and *kaun*, 5 (b); used in direct and indirect questions, 5 (d); = "rather", 5 (c); spelling and pronunciation to be noted and distinguished from *kiyā*, p. 20, footnote 1. 'Vide' *Kyū*.

Kyā-kyā, "whether—or," is inclusive, 35 (f).

Kyū, for *kyā* in a question, 5 (f).

Kyūkar, and *kyūkar nahī*, 36 (d).

Kyūki, when used, 52 (a).

L.

Lagnā, to begin, 18 (a); takes the place of the subjunctive, 18 (c) (2); idiomatic significations of, 18 (g); = offered, 22 (a), p. 88, footnote 1.

Lākh, and *hazār* = "although" and "a great deal," p. 194, footnote 5.

Lālā, "Schoolmaster," 59 (c) (1).

Lānā, causal of, p. 163.

Lāsha, pl. of, 53 (e).

Lenā, in intensive compounds, 22 (c) (1); other meanings, 22 (c) (7); causal of, p. 164.

Le-parṇā, 'vide' *Paṛṇā*.

Less, vide *Much less*.

Lest, how expressed, 52 (e) 8, and footnote 2, and 34 (a); *mat*, vulg. 53 (a), p. 199.

Let alone, how expressed, 50 (h).

Logical subject, when infinitive is transitive or passive, 38 (c).

Liwānā, causal *lenā*, p. 164.

Liwā-lānā, caus. of *lānā*, p. 163.

Log, to form pls., 13 (e).

Lō, = *tak* in Hindi, p. 4 (d) Remark.

M.

Mājarā, 59 (c) (4).

Ma'lūm hai and = *hotā hai*, 2 (a), Note.

Mā, pl., of. 59 (c) (11).

Mā, ī, vocative, 59 (c) (6).

Mamnūn, obliged to, 32 (f).

Mānind, prep., before and after a noun, p. 11 (c).

Mārājānā, } difference in signi-
Mār khānā, } fication between,
22 (f), footnote, p. 90.

Mār paṛṇā and *mārā-paṛṇā*, 28 (j).

Mārṇā, with and without *ko*, significations of, 12 (j).

Masculine, tendency of verb to agree with, 56 (c).

Mat, difference in use of *mat*, *na*, and *nahī*, 7 (c), p. 37; = "lest" (vulgar), 53 (a), p. 199.

Mātā, pl. of, 53 (i).

Maujūd, and *hāzīr*, difference between, 9 (a).

Meaningless appositives, 48 (c).

Measures, Arabic, App. E.

Mē, in some common expressions, 40 (d).

Merā, used in Lucknow and Delhi instead of *hamārā*, 2 (d), footnote 2, p. 18.

Mīlnā, with *se* and *ko*, different significations, of 28 (i).

Misrelated Participle, 18 (d).

Miyā and *Ṣāhib*, as terms of respect require a pl. verb, 16 (d).

Months, Arabic names, App. A (k); Hindi names, App. A (l).

More, the, 50 (e) to (h).

Motion to, 'vide' *Pās*.

Much, less, how expressed, 50 (e) to (h).

Must, 'vide' *Chāhiye*, *Hogā* and *Paṛegā*.

N.

Na, for "no" vulgar, p. 51, footnote 1; at end of an interrogative sentence indicates affirmative answer, 43 (a); difference in use between it and *nahī* or *mat*, 7 (c), p. 37; with *chāhiye*, 32 (c) Remark.

Na—na, neither—nor, 35 (d); *na—aur na*, 35 (d); idiomatically the first *na* may be omitted, 35 (d).

Nāgarī, alphabet, App. G.

Nahī, difference in use between it and *mat* or *na*, 7 (c); inserted between *saknā* and its verb, 16 (b); with *chāhiye*, 32 (c) Remark.

Nāk mē dam karnā and *ānā*, idiom, p. 78, footnote 2.

Nā,o, *Nā,ō*, pl. of, 59 (c) (9) and (12).

Narration, direct and indirect, 36 (a), (c), (d), (f), (g).

Nashā, 59 (c) (4).

Ne, 13 (a); omitted with certain compounds of *denā*, 22 (a); omitted when any part of a compound intensive verb is intransitive, 22 (f), footnote 1, p. 91; not used with *bolnā*, 13 (c) (1); with some transitives, *ne* is omitted, with others it is optional, 13 (c) (3); formerly not used with lifeless subjects, 13 (c) (4); use and omission with *chāhnā*, 20 (a); omitted with *pānā* "to be allowed," 18 (a). 'Vide' *Chal-denā*, *Kām denā*, and *Sāth denā*.

Nearly, how expressed, p. 182, ex. 13, and last ex. 58 (d), p. 223. Vide About to be.

Negative, in declamatory negative simple verb must be used, 23 (h) (1), (2); substantive verb omitted in negative sentence, 18 (e); position of negatives, 16 (b) and 57 (i). Vide *Na*, *Nahī*, and *Mat*.

Nikalnā, Pret. of 53 (k), footnote 5.

Nīz, = also, can begin a sentence (but *bhī* cannot), 57 (c) (2).

No matter how, how expressed, 50 (c).

Nominative absolute, often used before a relative, 61 (e).

No sooner than, how expressed, 51 (a).

Not only—but also, how expressed, 51 (c).

Not quite, how expressed, 51 (b).

Nouns, formative pl. of certain nouns below a hundred used as

a nominative, 33 (h); of number, weight, measure, quantity, length, etc., put in apposition, 61 (f); preceded by numerals may be sing. or pl., 32 (g); second only of two nouns usually inflected, 61 (d); ending in nasal *h* (~), how inflected, 53 (c); masculines in silent *h*, 53 (d); in final *ā*, inflected in compounds, 53 (d) (1) Remark; masculines on *-ya* optionally change *y* to *hamzah*, 53 (d) (2); feminines in silent *h*, 53 (e); nouns not used in the pl., 53 (e) (2) and Remark; in final aspirated *h*, 53 (g); feminines in *-iyā*, 53 (h); two nouns for noun and adj., 48 (c); as adverbs, p. 11 (h); feminine, in *ū* or *o*, 53 (j); masculines in *ū* or *o*, pl. of, 59 (c) (5); Hindi nouns of agency in *-yā*, 57 (i) (2).

Noun of Time, Place, Instrument, App. E, p. 300.

Numerals, cardinal and ordinal, App. A. (a) and (c); cardinals followed by a sing. or pl. noun, 32 (g).

Numerical figures, the ten, App. A (f)

O.

Offer, to, 22 (a), Rem. and footnote 1.

One another, 13 (f).

Ordinals, App. A (c).

Ought, 'vide' *Chāhiye*, *Hogā*, and *Parēgā*.

P.

Pāle parnā, 28 (j).

Pan, all nouns ending in, are masc., L. 1, footnote 2.

Pānā, to be allowed, no *ne*, 18 (a); 51 (a) (b).

Pā,ō, declension of, 59 (c) (12).

Paradigms of verbs, 7 (a) and (c).

Paṛegū, 32 (a).

Paṛhnā and *sikhnā*, p. 161, footnote 1.

Paṛnā, difference between and *girnā*, 21 (b), p. 87; examples of, 24 (a); in intensive compounds, 22 (d); *tūt-paṛnā*, signification of, 22 (d) (3); *rah-paṛnā*, *ban-paṛnā*, *le-paṛnā*, 22 (d) (2); some idioms with *paṛnā*, 28 (j).

Participles, Present, Past and Conjunctive, 55 (d) (1); error of misrelated participle, 18 (d) (1); used as adverbs, 18 (d) (2); shortened form of Conj. Part. indicates haste, 26 (c) and footnote 1; Conj. Part. repeated, p. 184, footnote 2, and p. 186, footnote 1; Adv. Part., subject and object of, 59 (d) and last ex. 60; Past Partic. of trans. and of a few intransitives can be combined with the verbs "to be" and "to become," 55 (d) (2); Parts. and state or condition, 63 and 55 (d) and footnote (2); Past Part. repeated, pp. 185 and 187; Pres. Part. repeated, 48 (a) (5) and 55 (d), footnote 3; Pres. Part. agrees with its subj., 55 (d), footnote 2.

Pās, with *honā*=to have, 20 (e); indicates motion towards things that cannot be entered, 20 (f).

Pasand, 47 (b) Remark.

Passive, may indicate that an action was done on purpose, 36 (g); without an agent also expresses impossibility, 36 (h) and 47 (d); grammatical passive, how formed, 47 (a) (1); its agent, how expressed, (2); subject of, sometimes in the accusative, 47 (c); neuter verbs used in the passive, 36 (i) and 47 (d) (1), (2) and Remark; idiomatic substitutes for, 47 (b); may be more respectful than the active, 47 (f), last ex., p. 178.

Past Participle, verbs governing the past part. of another verb, 19 (a) (b); repeated, p. 185 and p. 187; can be combined with the verbs "to be" and "to become," 55 (d) (2); parts. and state or condition 63 and 55 (d) (2); Pres. Past. and Conj. parts., 55 (d) (1). *Vide* also under Participles and State.

Per cent., how expressed, App. A (g) and 45 (e); examples of *saiṅre*, 46 (b).

Permissives, 18 (a).

Persian constructions, 61 (g).

Personal pronouns, when omitted, 7 (b) (5), p. 37.

Persons, priority of, 30 (c).

Phāsī paṛnā, idiom, 28 (j).

Phāṛnā, tr. of *phaṛnā*, meanings, p. 162.

Phatnā, tr. of *phāṛnā*, meanings, p. 162.

Phoṛnā, tr. of *phūṭnā*, meanings, p. 164.

Phūṭnā, intr. of *phoṛnā*, meanings, p. 164.

Pichhe paṛna, idiom, 28 (j).

Pitā, how declined, 59 (c) (1).

Please, how expressed, *zarra*, p. 14, line 7.

Plural, of respect, 56 (f); predicating noun sing. or pl. 56 (g); certain numbers in formative pl., 32 (h); Pers. pl., 61 (h); Ar. reg. pl., 61 (i) and (j).

Plurality, expressed by synonym, 48 (b) (1); expressed by meaningless appositive, 48 (c); of action expressed by Reiterative, 48 (d), and p. 77 line 4, footnote 2, L. 48 (a) (5), and examples, p. 171-7.

Possession, 20 (e). *Vide* Have.

Postpositions, added even to adverbs, 61 (c) (4); sometimes two used with one noun, 60 (a) (1); sometimes omitted 60 (a) (2).

Potentials, 'vide' *Saknā*.

Precative Future 7 (b) (3).

Predicating noun, number of, 56 (g).

Present participle, prefixed to *rahnā* = continually, 30 (b); = *karnā* with the past part., 30 (b); repeated and inflected = continuity, 43 (a) (5) and 55 (d), footnote 3; Pres., Past. and Conj. participles 55 (d) (1); agrees with its subject, 55 (d), footnote (2).

Present tense, for immediate future, p. 194, footnote 1.

Progressives, 26 (a).

Pronominal adjectives, also used as adverbs, 35 (c).

Pronouns, personal, form of, when in apposition in oblique cases, p. 6, footnote 1: compound, p. 8 (i); not repeated in sentence unless subject changes, 40 (c) (1); omitted where subject or object is obvious, 40 (c) (2); declension of pronouns, pp. 5—7; if ambiguous, substitute proper name, 36 (f).

Proper name, requires *ko*, 12 (d) (2): to be substituted for a pronoun in (direct) narration, 36 (g).

Pūchhnā with *se*. and *ko*.

Q.

Questions, 'vide' *Kyūkar*, Interrogation.

Quite, = *hī*, 51 (f), 2nd example.

R.

Rahnā, suffixed to a Pres. Part. = continually, 30 (b); future of *rahnā* with intr. verb indicates indefinite time, 23 (d) (2); in intensive compounds suffixed to intransitives, may indicate purpose or intention, 23 (d) (1); suffixed to roots signifies uninterrupted continuance, 23 (d) (3); in Pret. signification of both verbs retained, 23 (d) (3) Note; with Conj. Part. = to do after

effort 23 (d) (4); *jātā-rahnā* to be completely lost, 23 (d) (5); some significations of, 64 (b) (2). *Rah-jānā*, preceded by a pres. part. signifies ineffectiveness, 26 (a) (1) and (3).

Rahā-sahā, 57 (d).

Rah-parṇā, 'vide' *Parṇā*.

Rahtā-hai and *hotā hai*, 2 (a).

Rājā, how declined, 59 (c), (1) and (3).

Rakhnā, in intensive compound = to do beforehand, 23 (f) (1); *uṭhārakhnā*, 23 (f) (2); *kar-rakhnā*, and *karnā*, difference between, 23 (f) (3).

Ranj aur gham, no pl., = variety, p. 16, footnote 1.

Rather than, how expressed, 51 (d) and 52 (e) (14).

Reciprocity, how expressed, 13 (f).

Reiteratives, 48 (d).

Relative and correlative, construction, of 35 (a) and (b); strictly speaking no rel. pron. in Hindustani, 35 (a); as both subj. and obj. in same sentence, 55 (a) (1); adverbs may take the place of, 55 (a) (3); relative sentences, 63 (d) (3).

Repetition, of adjective, 48 (a), (2); last example in 4 (b), p. 28 and footnote 4, and last example in 11 (e), p. 52; repetition of words 48 (a), (b), (c), (d), (e). Examples of 48 (f) and 64; repetition expressing repeated action, *vide* Participles, Conj. and Present.

Rom, 'vide' *Rūā*.

Roots, Arabic, App. E.

Rūā, how inflected, 53 (c).

Rupaya, etc., and *rupai*, how inflected, 53 (d) (3); expressing per cent, 45 (e).

S.

Sā, *se*, *sī*, 28 (a), (c), (d), (e), (f), (g). 'Vide' *Kaun*.

Sab, when declinable, p. 8 (h).

Sab ko, ī, = *sab log*, vulgar, p. 45, footnote 1.

Sahī, dramatic particle, 57 (d); examples, 58 (d).

Ṣaḥīb and *Miyān*, require pl. verb, 16 (d).

Ṣaḥrā, 59 (c) (1).

Saikrā, per cent, App. A (g); examples 46 (b).

Saknā, to be able, 15 (a).

Samajhnā, no *ne*, p. 64 (b) and footnote 2.

Same, the, = *wuhī*, 3 (d).

Samet and *sāth*, difference in meaning, p. 12 (d). 'Vide' *Hamrāh*.

Sāth, 'vido' *Samet*.

Sāth denā, tr., 22 (a) Remark.

Scarcely, *vide* *Hardly*.

Se or *ko*, with *kahnā* and *bolnā*, 26 (b); *se* or *mē*, 40 (d); *se* = than used with comparative degree, 3 (a) (1); used with superlative, 3 (a) (1).

Self, Selves, p. 8 (f).

Servile verbs, in intensive compounds lay aside their primitive meaning, 21 (a); how they affect the first verb, 22 (b).

Servile letters, App. E. (a).

Should, 'vide' *Chāhiye* and 18 (c) (2) and 32 (c).

Shukr, specially = thanks to God. 32 (f).

Sikhnā 'vide' *Paṛhnā*.

Silent *h*, inflected, etc., 53 (d); fem. nouns in, 53 (e) (1); adjectives in, 53 (f).

So, correlative of *jo*, rare, 34 (a), p. 126, footnote 1; = therefore, 35 (h).

Solar letters, App. E.

Sōh, 59 (c), (11).

Soon as, 51 (a).

State or condition, how expressed, 55 (d) and 63 (b) (1).

Still, *ab tak*. 51 (e) Note.

Subject, *vide* Passive verb.

Substantives, *vide* Nouns.

Substantive verb, often omitted in negative sentence, 18 (e).

Superlative degree, 3 (a), (1), (2), (3).

Synonymous adjectives, force of, 48 (b), (2).

Synonyms, repetition by, 48 (b).

T.

Tab, *jab* used for *tab*, 57 (e). 'Vide' *Jab*.

Tahā, correlative of *jahā*, old, p. 126, footnote 2; *jahā tahā*, p. 129, footnote 1.

Ta, ī, in Hindi = *ko*, p. 4 (d) Remark.

Taisā, correlative of *jaisā*, obsolete, p. 126, footnote 1.

Tak, "even" not a postposition, 60 (b).

Talak, = *tak*, p. 4 (d) Remark.

Tanwīn, App. E.

Taī ne, and *taī hī ne* vulgar for *tū ne*, etc., p. 192, footnote 2.

Taraf, pl. of, 53 (k).

Taslim and *mamnūn*, etc, thanks. 32 (f).

Terā, in Delhi for children and menial servants, in Lucknow in poetry only or for the deity, 2 (d), p. 18, footnote 2.

Terminations, Arabic, Persian and Sanskrit adjectives in *-ā* not always subject to inflection, p. 3 (2) and 59 (c) (1); abstract nouns in *-ī* fem., p. 1 (a); certain nouns in *-ī* masc, p. 1 (a); in *-ī*, if from Ar. roots fem., p. 1 (a).

Thā and *hu, ā*, difference between. 2 (b).

Than, 52 (d) (14). *Vide* also Comparative degree.

Thanks, how expressed, 32 (f).

The more—the more, how expressed, 50 (e).

Time, *vide* *Day*.

To, enclitic, 2 (c); and 57 (c); as a correlative, 57 (c).

To be, the verb, p. 9 and 7 (d), p. 38.

To say nothing of, how expressed, 50 (h).

Too before an adjective, no word, 3 (b).

Torī, p. 4 (d) Remark.

Tornā, tr. of *tūtnā*, 44 (c) (2).

Transitive verbs, indication the action was done on purpose, 36 (g); the use of in tenses formed from the past part., 13 (a); trans. inf. can be substituted for intr. or pass., 38 (c) and 54 (a) (3).

Try, expressed by *chāhnā*, q.v., also by "about to—" q.v.

Tū.ne, *taī ne* vulgar for, p. 192, footnote 2.

U.

Unhō ne, 56 (f).

Un ne, old form of *us ne*, sing., 56 (f) Remark.

Us ko, 'vide' *Is ko*.

Uṭhnā=*parnā* in intensive compounds, 22 (e); *uṭhā-rakhnā* to postpone, 22 (e) Note.

Utnā, 35 (a) and (c).

V.

Verb, concord with subject, p. 9 (b) and 56 (c); compound verbs, 45 (a), (b); construction with, 45 (c); examples of, 46; intensive compound verbs, 21(a), 22 (b), (c), (d), (e), (f), 23 (a), (b), (c), (d), (e), (f), (g), (h); when several roots, etc., follow in the same construction the finite verb is added to the last only, 58 (a), some verbs both trans. and intrans., 44 (e), 63 (e); trans. and causal, how formed, 44 (a), (b); paradigm of *gīrnā* and *honā*, 7.

Verbal noun of agency, partly verb partly noun, 57 (b) (1); = a future particle, 57 (b) (2).

Verbal, roots which are also nouns, usually fem., p. 64, footnote 3.

Vocabulary of additional useful words, App. C.

Vocative, pl. always ends in *o*, p.

2 (c); Voc. sing. can be used with sing. or pl. verb, 13 (h); Pers. voc., 61 (e).

W.

Wa'da karnā and *lenā*, =trans. and caus., 44 (f).

Waisā, 35 (c) and (i).

Wāh and *wā*, p. 237 and footnote.

Wālā, added to subs. and not to adjs., 57 (b) (3).

Wanted, when expressed by *chāhiye* the negative must be *nahī*, and not *na*, 32 (c) Remark.

Was, 'vide' *Hu,ā*.

We, old pl. of *wuh*, 5 (g).

When, requires Aor. or Fut., 35 (g); *ki*=when, denoting suddenness, p. 215, footnote 4.

Whenever, with Aor. or Fut., 1st ex., p. 133.

Whereas, how expressed, 52 (d).

Whether, how expressed, 52 (e) (4) and footnote 2.

Wuh, sing. and pl. nom. 5 (g); used for def. article, p. 1.

Y.

Yā—yā, either—or, 35 (e) (1); =whereas, 35 (e) (2).

Yahā, 20 (e) and 64 (c) (3).

Yahā tak ki, does not itself admit of negative verb, 38 (b).

Ye, old pl. of *wuh*, 5 (g).

Year, the Muslim, App. A (k); the Hindu, App. A (l).

Yih and *wuh*, sing. and pl. nom., 5 (g); demonstrative pronouns can be used for the definite article, p. 1; =*aisā*, 35 (j).

Z.

Zarra, when used as an adjective is pronounced *zara*, p. 14, line 6; ="please" and "just," p. 14, line 6.

Zarī'a, 60 (e).

Zī, App. E.

Zimme, 60 (e).

Zū, App. E.

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 018 540 5

